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SPIRITUAL NEED & CLAIMS



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# CHINA:

## ITS SPIRITUAL NEED AND CLAIMS;

WITH

Brief Notices of Missionary Effort,  
Past and Present.

BY THE

REV. J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.  
*(Of China).*

Third Edition, Revised:

WITH ILLUSTRATIVE MAPS AND APPENDICES.

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1868.

"Who spoke of rest? There is a rest above.  
No rest on earth for me. On, on to do  
My Father's business. He, who sent me here,  
Appointed me my time on earth to bide,  
And set me all my work to do for Him.  
He will supply me His sufficient grace—  
Grace to be doing, to be suffering,  
Not to be resting. There is a rest above—  
Rest in Jesus. Jesus is in heaven;  
Therefore is rest in heaven;  
My rest is there."



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## PREFACE TO THE THIRD EDITION.

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IN preparing for the Press a Third Edition of this pamphlet, it may be well to premise, with reference to the statistical portion of it, that, having been prepared to represent matters as they were in March 1865, so far as the writer possessed information, the statements made therein as to population, number of Missionaries, and of native converts, require now some modification. Generally speaking, the number of male Protestant Missionaries and of native converts may be estimated, for 1868, the former at about one-third, and the latter at about one-fourth more than they were at the earlier mentioned date. On the other hand, the writer would now estimate the population of China Proper, inclusive of the Miao-ts, at 395 millions, instead of 400 millions, exclusive of those aboriginal tribes. This arises from the terrible loss of life consequent on the rebellion.

The quiet which now prevails in the regions most desolated by the rebels, has enabled fuller and more authentic information to be obtained than was then



possessed ; so that the most competent judges now estimate the loss of life, consequent on the rebellion, at from eighteen to twenty-five millions. There is too much reason to fear that the larger of these numbers is the more correct. If, then, we take the estimated number, given on page 10, of 407 millions, and add to it from eight to twelve millions for the number of Miao-ts, and then deduct from eighteen to twenty-five millions for loss of life through the rebellion, we shall get figures varying from 390 to 400 millions ; the mean of which, 395 millions, is probably the nearest approximation we can make to accuracy, until the results of some new census shall be published. It has been stated that in 1842 the Russian government estimated the population of China at 414,686,994 persons ; but of this estimate—probably the basis of that of Baron Gros referred to in page 10—we can make little use, being uncertain as to the extent of Chinese Tartary included in it.

It is pleasant to have to record any increase in the staff of labourers. The writer regrets that he is not able to furnish positive information as to the exact number of Protestant Missionaries now in China.\* Not a few new Missionaries have arrived in this country since these pages were first penned ;

\* Appended to this Preface will be found a Comparative Table of Statistics of Roman Catholic and Protestant Missions for 1866.

and some who were invalided have returned to their former spheres of labour. But against these has to be set the number of those who have since died in the field, or who have been obliged to retire temporarily or permanently from it. Perhaps we shall not be far wrong in estimating the number of male Protestant labourers at 120. Most of these are married, and there are also a few single ladies engaged in missionary work in China. So that, including these, the total number may, perhaps, be brought up to 240 or 250 persons. But, as might be expected, the wives of most Missionaries are necessarily occupied with domestic duties, which leave them little time for the requisite preliminary studies, or for actual missionary work. There are no means of ascertaining the number of ladies, who are able to give any considerable portion of their time to aggressive efforts for the good of their own sex; and, therefore, in the following pages we have confined our remarks to the number of male Missionaries.

Perhaps, even more important than the increase in the number of Missionaries, is the fact, that several of them are located in important parts of the Empire, which but a short time ago were in unbroken darkness. In Manchuria, the Rev. W. C. Burns\* is at present labouring at Niu-chwang, the newly-opened port of Shing-king; and the Rev. Mr. Williamson, [\* This devoted servant of God was taken to his rest April 4th, 1868.]

of the Scottish National Bible Society, is seeking extensively to distribute the Holy Scriptures by colportage through the whole of that province; while the Rev. J. T. Gulick has gone northward sixty miles from Pe-king, and established himself in Kal-gan, immediately outside the great wall of China. At the other extremity of the Empire, Thibet likewise is reported to have been entered by Missionaries from the north of India. These facts, therefore, modify the statement in the following pages, that Manchuria, Mongolia, and Thibet are utterly destitute of Protestant Missionaries.

The aggregate number of native converts in all the Protestant mission stations in China, is now generally estimated at four thousand.

The map illustrative of the water communication of the great plain of China (reduced from a native map), will help to give some idea of the way in which the whole country is intersected by canals or navigable rivers—to a far greater extent, indeed, than some of our agricultural districts at home are intersected by public roads. The other map will show the principal stations at present occupied by our own mission. Appended to it, will be found a table of the stations and labourers.

In conclusion, let us urge on the reader solemnly to consider the weighty facts contained in the following pages, and whatsoever his hand findeth to do,



to do it with his might: for not only is the night coming, in which no man can work, but opportunities—precious opportunities—are fast passing away, never to recur. Idolatry, so lately tottering on its throne, from the effects of the recent rebellion, is reasserting its sway over the minds of millions; old temples are being rebuilt, and new ones erected. Idols, more numerous, more hideous, and in many places more gorgeously decorated than before, are fast filling the land; and wounded hearts, that might have joyfully accepted the message of God's love, are turning again to the wretched husks which Satan—less dull to see, and less slow to improve *his* opportunities—is again foisting upon them. Reader, will you not come to the rescue! Will you not help forward this great work in every possible way! Remember the words of our great and blessed Exemplar:—

‘If ANY MAN will come after ME,  
Let him deny himself,  
And take up his cross,  
And follow ME.’

HANG-CHAU, CHINA, 1868.

## COMPARATIVE TABLE

OF STATISTICS OF ROMAN CATHOLIC AND PROTESTANT MISSIONS IN THE CHINESE EMPIRE, 1866.

PROVINCES.	SOCIETIES OR MISSIONS.				No. of Foreign Missionaries.		No. of Native Assistants.		No. of Christians.		No. of Roman Catholic Divinity Students.		Expenses, § Roman Catholic, estimated in Mexican Dollars.
	Roman Catholic.	Protestant.*	R. Catholic.		Protestant.		R. C. Priests.	Protestants. †	Roman Catholic.	Protestant.	Colleges.	Students.	
			Bishops.	Priests.	Ordained.	Lay.							
Chih-li	Lazarists & Jesuits	{ 1, 6, 7, 14, 17, 19, 22, 23 }	14	34	16	2	40	15	62,000	92	1	50	20,000
Shan-tong	Franciscans	{ 7, 9, 16 }	1	7	7		7	8	10,750	58	1	No. not known	3,000
Kiang-su	Jesuits	{ 4, 6, 7, 9, 11, 22 }	1	35	9	2	17	7	73,000	242	1	56	8,600
Gan-hwuy	Do.	{ none }											
Cheh-kiang.	Lazarists	{ 2, 3, 7, 11, 12, 14, 20, 25 }	1	10	12	5	16	42	3,000	646		No. not known	3,600
Foh-kien	Dominicans	{ 1, 5, 8, 14, 19, 22 }	1	16	20	1	10	66	40,000	1116	1	20	7,000
Kwang-tong	Missions Etrangères	{ 1, 2, 7, 9, 10, 13, 14, 15, 18, 19, 21, 22, 24, 26 }	1	19	30	3	5	63	19,000	938	1	25	8,800
Kwang-si	Do.	{ none }											
Hu-peh	Franciscans	{ 21, 22 }	1	20	3	1	14	5	20,000	40	1	35	5,600
Kiang-si	Lazarists	{ 21 }	1	10	1	none	10	none	10,000	none	1	No. not known	3,000
Shan-si	Franciscans	{ none }	1	7	none	none	17	none	13,830	none		do.	2,800
Shen-si	Do.	{ none }	1	7	none	none	16	none	23,000	none	1	do.	2,800
Kan-suh	Do.	{ none }			none	none	5	none	5,000	none		do.	2,400
Ho-nan	Lazarists	{ none }	1†	4	none	none							

Hu-nan	Franciscans	none	1	6	none	none	11	none	3,000	none	1	35	4,000
Sz-chuen	Missions Etrangères	none	3	34	none	none	60	none	68,000	none	1	110	18,000
Kwei-chau.	Do.	none	1	15	none	none	1	none	5,000	none	1	No. not known	6,400
Yun-nan	Do.	none	1	9	none	none	8	none	8,000	none	1	do.	5,300
Mongolia	Belgians	none	1	10	none	none	6	none	11,000	none	1	do.	9,400
Manchuria.	Missions Etrangères	none	1	10	none	none		none	7,000	none	1	do.	5,200
Thibet	Do.	none	1	10	none	none		none	2,000	none	1	do.	5,600
Totals			33	263	98	14	243	206	383,580	3,132	15		121,500

\* The figures in this column severally refer to the following Societies and Missions:

1. American Board of Commissioners for Foreign Missions.	9. American Southern Baptist Convention.	19. English Presbyterian Mission.
2. American Baptist Missionary Union.	10. American United Presbyterian Mission.	20. English United Methodist Church.
3. American Baptist Mission (Independent).	11. British and Foreign Bible Society.	21. English Wesleyan Mission.
4. American Methodist Episcopal Church, South.	12. China Inland Mission.	22. London Missionary Society.
5. American Methodist Episcopal Mission.	13. Chinese Evangelization Society of Berlin	23. National Bible Society of Scotland.
6. American Protestant Episcopal Mission.	14. Church Missionary Society.	24. Rhenish Missionary Society.
7. American Presbyterian Mission.	15. Canton Baptist Mission.	25. United Presbyterian Church of Scotland.
8. American Reformed Dutch Mission.	16. English Baptist Mission.	26. Not connected with any Mission.
	17. English Methodist New Connexion.	
	18. Evangelical Missionary Society of Basle.	

† A superior, not a bishop.

‡ It should be remarked, that of these not more than a dozen are *ordained* helpers, while the list of Roman Catholic priests is exclusive of all lay assistants, the number of whom we have no means of ascertaining.

§ So far as derived from European sources.





“ If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth *thy* soul, doth not He know it? and shall not He render to every man according to his works?”—*Prov.* xxiv. 11, 12.

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BELOVED BRETHREN IN OUR LORD,

It is a solemn but truthful thought, that our every act in this present life—and our every omission too—has a direct and important bearing both on our own future welfare, and on that of others. As believers, it behoves us to do *whatsoever* we do in the name of the Lord Jesus. In His name, and with earnest prayer for His blessing, this paper is penned: in His name, and with earnest prayer for His blessing, let it be read. The writer feels deeply that, as the Lord's steward, he is bound to bring the facts contained in this paper before the hearts and consciences of the Lord's people. He believes, too, that these facts must produce *some* fruit in the heart of each Christian reader. The legitimate fruit will un-

doubtedly be—not vain words of empty sympathy, but—effectual fervent prayer, and strenuous self-denying effort for the salvation of the benighted Chinese. And if in any instance they fail to produce this fruit, the writer would urge the consideration of the solemn words at the head of this paper,—“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth *thy* soul, doth not He know it? and shall not He render to every man according to his works?”

Early in the course of our Saviour’s ministry, the Lord Jesus taught His people that they were to be THE LIGHT—not of Jerusalem, not of Judea, nor yet of the Jewish nation, but—OF THE WORLD. And He taught them to pray—not as the heathen, who use vain and unmeaning repetitions; nor yet as the worldly-minded, who ask first and principally (if not solely) for their own private benefit and need: “For,” said He, “*your* Father knoweth what things *ye* have need of before *ye* ask him. After this manner therefore pray *ye*:—

“Our Father which art in heaven,

“Hallowed be THY name;

“THY kingdom come;

“THY will be done; as in heaven, so in earth.”



And it was only after these petitions, and quite secondary to them, that *any* personal petitions were to be offered. Even the very moderate one, "Give us *this day* our daily bread," followed them. Is not this order too often reversed in the present day? Do not Christians often really feel, as well as act as if they felt, that it is incumbent upon them to *commence* with, "Give us this day our daily bread;" concluding with, "If consistent with this, may Thy name be hallowed too?" And is not the popular version of Matt. vi. 33 (even amongst the Lord's professed followers), Seek *first* food and clothing, health, wealth and comfort, and then the kingdom of God and His righteousness? Instead of honouring Him with the first-fruits of our time, strength, and substance, are we not content to offer Him the fragments that remain, after our own supposed need is supplied? While we thus refuse to bring the tithes into His storehouse, and to prove the Lord therewith, can we wonder that He does not open the windows of heaven, and pour us out the fulness of blessing that we desire?

In the life and in the death of the Lord Jesus, we have a striking exemplification of the manner in which we should seek first the kingdom of God and His righteousness. And when risen from the dead, ere He ascended on high, He committed to His people the work of making known the glad tidings

of free salvation, through faith in His finished work. This duty He enjoined on *us*; enjoined in the most emphatic manner, and to the most definite extent; saying, "Go YE, into ALL the world, and preach the Gospel to EVERY CREATURE." Grievously has the Church failed in fulfilling this command. Sad it is to realize, that, in this the nineteenth century of the Christian era, immense tracts of our globe are wholly destitute of the means of grace, and of the knowledge of salvation. Leaving other fields, however, let us concentrate our attention on the Chinese empire. Let us reflect on its great antiquity, its vast extent, its teeming population; on its spiritual destitution, and overwhelming need. Let us survey the efforts that have been put forth for its good, and contemplate the work which still remains to be done, ere the Gospel is preached to "every creature" throughout this empire. And may the view we shall obtain give rise to devout gratitude to God for our own superior privileges, to humiliation before Him for our past want of earnestness in the dissemination of the truth He has committed to our trust, and to more strenuous efforts in future for China's good.

It is surely high time that this most interesting and venerable empire had the Gospel proclaimed in its purity and soul-saving power. Long enough has it been left in the thralldom of sin and Satan. No

other nation has been left for so many centuries to suffer in darkness, and to prove how unable man is to raise himself without Divine revelation and Divine regeneration. As to the antiquity of this empire, it stands the sole remaining relic of the hoary ages of the past, and of patriarchal times. For forty centuries it has enjoyed many of the fruits of a certain measure of civilization and literary attainment. Our own antiquities sink into insignificance in comparison with those of this country. As early as the reign of Edward the First, fire-arms were invented in China. The art of printing was discovered there in the reign of our Saxon king Athelstan; paper was first made about A.D. 150; and gunpowder about the commencement of the Christian era. While the inhabitants of our now highly-favoured island were wandering about, painted savages, the Chinese were a settled people, living under the same form of constitutional government as they at present possess. Or to go back to times long antecedent to the history of our own country,—when Daniel foretold the rise and fall of the Persian, Grecian, and Roman empires; when at an earlier period Isaiah foretold the downfall of Babylon; or earlier still, when Jonah threatened the destruction of Nineveh—the Chinese nation was one of the greatest nations of the world. When Solomon reigned in Jerusalem in all his glory; when David, the sweet singer of Israel, composed his beautiful



psalms—the Chinese were enjoying many of the benefits of civilization and good government. One of their classical writings—to this day committed to memory by every advanced scholar in China—was composed by the emperor Wung-wang, a century before David's reign. When Moses, learned in all the wisdom of the Egyptians, led the people of Israel from the house of bondage to the promised land, Chinese laws and literature were probably not inferior to, while their religious views were far in advance of, those of Egypt; the worship of graven images not having been introduced into China until some centuries after this period. Upwards of 200 years before the call of Abraham, certain astronomical observations were recorded by Chinese historians, which have been verified by astronomers of our own times. And the oldest record of antiquity, still possessed by the Chinese, graven on the rocks of Hung-shan some half century antecedent to this early period, was intended to perpetuate the memory of engineering works not less remarkable for extent or difficulty than the pyramids of Egypt. Since that time Egypt has risen to the zenith of its glory; has faded and become "the basest of the kingdoms." Since that time the once famous empires of Assyria, Babylonia, Persia, Greece, and Rome, have waxed and waned and passed away; but China still remains, the only monument of ages long bygone. For 4000



years this empire has been preserved by the power of God, and it shall be yet preserved until His word, delivered more than 25 centuries ago by the mouth of His servant Isaiah, shall be fulfilled to the last jot and tittle:—"I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north, and from the west; and these from the land of Sinim [China]."

One of the results of the settled form of government enjoyed by China for the last forty centuries, has been its gradual growth and extension to its present gigantic proportions. The Chinese empire, far exceeding in extent the whole continent of Europe, comprises one-third of the continent of Asia, and one-tenth of the habitable world. The following statistics will give the reader some idea of the size of this empire, as compared with other portions of the world:—

	Square Miles.
Area of Europe with its islands . . .	3,797,256
„ Asia „ . . .	15,174,534
„ Africa „ . . .	11,901,274
„ North America, including the W. Indies . . .	7,929,231
„ South America, with its islands.	6,410,610
„ Australasia and Polynesia . . .	5,198,500
<hr/>	
Total area of the habitable parts of the globe . . .	50,411,405
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Area of Chinese empire . . .	5,300,000

Or, to take smaller standards of comparison: the extent of this vast empire exceeds 44 times that of the United Kingdom of Great Britain and Ireland, 104 times that of England alone, and 176 times that of Scotland. Could the empire of China be changed from its present form to that of a long strip of land a mile in breadth, a person walking 30 miles a day would require more than 483 years to walk from one end of it to the other. Chinese Tartary and Thibet comprise rather more than three-fifths of the area of the empire, and China Proper the remainder.

Another result of the constitutional government of China, has been the steady increase of its population. The Chinese have not been divided into tribes and clans, whose chief employment has been to wage war against, and to exterminate one another. Principally occupied in the peaceful engagements of agriculture and commerce, or seeking celebrity by literary attainments, the increase of the people has had fewer checks than in most nations. As to the number of inhabitants at present contained in the whole empire, we are unable to speak with absolute certainty. Some fifteen years ago, Dr. Gutzlaff stated the population of Chinese Tartary and Thibet to be as follows:—

Manchuria,	8	millions.
Mongolia,	15	„
Sungaria,	2	„
Thibet,	8	„

We do not know the data from which these statistics were derived, and therefore can only give them as having probably been at that time approximations to the truth. It is, perhaps, impossible to arrive at perfect accuracy with regard to some of these regions, as it would be no easy matter to make a correct census of migratory Tartar tribes, wandering over the vast steppes of Central and Northern Asia. But, surely, beloved brethren, *we* should follow them in spirit; our hearts should be moved with Christ-like compassion, when we think of them "scattered abroad as sheep having no shepherd;" and our whole souls should cry to the great Lord of the harvest, to send forth labourers to seek these lost ones, that they may be saved.

As to China Proper we are not left in such uncertainty. Reliable statistics are procurable, from which we may estimate the present number of inhabitants with tolerable correctness. There has been much confusion as to the population of China Proper, arising from want of caution on the part of some who have written on the subject. In one instance the results of one census have been compared with those of another taken half a century later, without the date of either of them being noticed; and the conclusion has been drawn that neither is satisfactory, and that the one giving the smaller amount approaches the nearer to the truth.



In other cases, the distinction between China Proper and the Chinese empire has been overlooked. Without going over all that has been written on this subject, we will just refer to two censuses taken respectively in 1812 and 1852. (The census is taken annually for purposes of government,\* but is not published every year.) The census of 1812, as quoted by Williams in his able work on the "Middle Kingdom," gives about 360 millions as the population of China Proper. That of 1852, found in the official residence of Yeh, Governor-General of Canton, gives 396 millions. At the same rate of increase, the present population of the eighteen provinces would exceed 407 millions. In the Marquis de Moges' account of Baron Gros' embassy to China and Japan in 1857-8, it is stated that the last census of the empire fixes the population at 415 millions. But it is to be regretted that neither the date of the census, nor the extent of Chinese Tartary included in it, is mentioned. Probably in this number of 415 millions the population of Manchuria is included. It is sufficient, however, for our present purpose, to estimate the population of China Proper at about 400 millions.† This will leave a margin of

\* For regulating the assessment of a capitation tax throughout the empire, and estimating the amount of rice to be stored as a reserve in case of famine.

† On this subject, however, see Preface. The number here estimated is probably rather too high. (November 1867.)



6 or 7 millions for the loss of life consequent on the civil war which has for some years been raging in several of the provinces of China, and will be considerably below the true population of these extensive regions; many millions of mountain tribes, called Miao-tsz, never being included in Chinese estimates.

But how immense is this number! Four hundred millions! What mind can grasp it? The whole population of Europe is but 270 millions. China Proper *alone* contains nearly one-half more. It has about twenty-two times the population of densely-peopled England; or more than one hundred and thirty times that of Scotland. But were *all* the subjects of the court of Peking marshalled in single rank and file, allowing one yard between man and man, they would encircle the globe more than ten times at its equator. Were they to march past the spectator at the rate of thirty miles a day, they would move on and on, day after day, week after week, month after month; and more than twenty-three years and a half would elapse before the last individual had passed by. Estimating the number of converts of all the Protestant missions in China at 3000, the whole of them would pass by in less than an hour and a half of that twenty-three and a half years. Mournful and impressive fact—such is the proportion of those who are journeying heavenward, to those whose downward course can

but lead to everlasting woe! Four hundred millions of souls, “having no hope, and without God in the world!” Four hundred millions—an army whose forces, if placed singly, rather more than 400 yards apart and within call of each other, would extend from the earth to the sun! Who, standing hand in hand, might extend over a greater distance than from this globe to the moon! The number is inconceivable—the view is appalling.

Among so vast a population the number of deaths continually occurring is necessarily very great. It is stated that the daily mortality of China is 33,000! Think of it—a mortality daily outnumbering the whole population of Chester; weekly exceeding the whole number of the inhabitants of Leeds, exceeding by nearly one-half the inhabitants of Bristol, and more than twice outnumbering the population of Newcastle. Think of it—a mortality which in less than three months exceeds the whole population of huge, overgrown London;—which in a year and a half exceeds the total number of the inhabitants of our highly-favoured England. Let the reader realize it if he can, for the thought is overwhelming. And can the Christians of England sit still with folded arms while these multitudes are perishing—perishing for lack of knowledge—for lack of that knowledge which England possesses so richly, which has made England what England is, and has made us what

we are? Dear brethren and sisters, think of the imperative command of our great Captain and Leader, "Go ye into all the world, and preach the Gospel to *every* creature;" think of the millions upon millions of poor benighted China to whom no loving follower of the self-renouncing One has "brought good tidings of good," or "published salvation," and weigh well the fearful words: "If *thou* forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth *thy* soul, doth not He know it? and shall not He render to every man according to his works?"

Let us now briefly review the efforts which have been made, to introduce Christianity into this ancient and interesting empire.

It is exceedingly probable that, even during the first century of the Christian era, the Gospel was preached in China. On this point we have no authentic information; but the traditions that have been handed down are probably based on facts. It is, however, well known that the Nestorians established themselves there in the 7th century, and for some time propagated their tenets under the sanction of the reigning emperors. They continued to exert



more or less influence until the 13th or 14th century, and traces of them appear as late as the 15th century. It is probable that from the first, the form of Christianity introduced by them was considerably corrupted; and, as far as we can learn, the light they did possess became gradually more and more enfeebled, till there was too little life left to resist persecution or opposition from adverse rulers.

It was before the final extinction of the Nestorians that the first efforts of Rome were made in China. But little, however, was effected by her emissaries prior to the 16th century. During that and the following century, through the efforts of Ricci, Schaal, and their successors, the Romish missionaries made great progress. In the commencement of the 17th century, and under the enlightened emperor Kang-he, their efforts were very successful, and their influence has widely extended. But by their own dissensions, and by the assertion of the authority of the Pope, they raised the suspicions of the Chinese, and ere long brought about their own suppression. In the persecutions subsequent to this period, many Romish missionaries laid down their lives rather than abandon their work. Within a few years, seventy French priests suffered martyrdom; while others, of different nationalities, bore every conceivable torture ere death closed the scene. And never have they given up *their* hold of China.



Entering by stealth, living in concealment, pursuing their labours under the greatest disadvantages, ever and anon meeting with imprisonment, sufferings, torture, and death itself, they have presented a remarkable instance of fidelity to their calling. Beloved brothers and sisters in Jesus, shall *we* who have the full light of the pure Gospel be so much behind these men in our zeal and patience and perseverance for the spread of that Gospel? Shall *we* prove less obedient to the command of *our* Superior, and neglect *His* behest, "Go ye into all the world, and preach the Gospel to every creature?" To our shame we must acknowledge that such has been the case hitherto. Let us confess our sin, and earnestly seek grace to wipe away the blot from the honour of our Master's cause.

In 1848, the Romish mission in China numbered 84 European missionaries, 135 native priests, 14 seminaries and colleges, 326 churches and chapels, and 315,000 Chinese converts. But since the recent political concessions of 1858-60, it is reported to have added to its staff about 200 European priests and sisters of charity.\*

We are now prepared to take a survey of modern Protestant missions.

It was but in 1807 that the first Protestant mis-

\* For Statistics of Roman Catholic Missionaries for 1866, see Comparative Table appended to the Preface.

sionary was sent to China. The London Missionary Society had the honour of taking the lead in this noble enterprise, and sent out in that year the devoted Morrison. Owing to the jealousy felt by the East India Company, he had to go by way of America, and arrived in Canton in 1808. In the year 1814, he published the New Testament in Chinese, about half of it being his own translation, and the remainder a revision of a manuscript he had found in the British Museum; and in the same year the first convert, Tsai Ako, was baptized. In 1818, the whole Bible was published, the joint work of Morrison and Milne; and Dr. Marshman's version was published four years later. During the years 1817-23, Morrison's Dictionary was being compiled and carried through the press. When, in 1834, this devoted pioneer entered into his rest, the prospect of the evangelization of China was nearly as dark as when he landed 27 years previously; and during that time only three labourers had come to his help in China itself. Indeed, until the year 1842, the efforts of Protestant missionaries were for the most part of a preparatory nature. Stations had been formed in the adjacent islands, the Scriptures had been translated, books and tracts had been printed and circulated, and a few converts had been made; but it was not till 1842 that China was opened to missionary efforts. Canton was then worked with

more efficiency, Hong-kong was in our possession, and Amoy and Shanghai were opened as mission stations. In 1844 permanent missionary work was commenced in Ningpo, and in 1846 in Fuchau. In 1844-45-46, edicts of toleration to Christianity were issued by the Chinese emperor; and since that time the work has continued steadily, if not always rapidly, to progress. The Church Missionary Society's first agents reached China in 1844; the two agents of the General Baptist Missionary Society in 1845; the Rev. W. C. Burns, of the English Presbyterian Mission, arrived in 1848; and in 1851, the Rev. G. Piercy, now of the Wesleyan Missionary Society, reached China: more recently other British Missionary Societies have joined in the good work. A still larger number of labourers has been sent forth by various American Missionary Societies, while the Continental Societies have contributed not a few earnest workers. In 1860-61, the number of Protestant missionaries in China reached 115; but in March 1865, it had fallen off to about 91. The labours of these missionaries have been fruitful—more so than, under the circumstances, could have been expected, or even hoped for; a harvest of souls has been gathered in; and, besides the many who have finished their course and are now sleeping in Jesus, there are at the present time about 3000 native Christians in connexion with the various mission



stations. "What hath God wrought!" is the grateful exclamation which a survey of the results of missionary labour in China elicits. It has been proved that the Chinese are not only needing the Gospel, but that they are amenable to its vivifying and sanctifying influences; making the call all the more imperative to carry this blessed Gospel into every corner of that vast land. Grateful we should be, grateful we are, to Almighty God for the triumphs of the cross in China; but we must not forget that the work is only begun, and very feebly begun, as yet. MUCH remains to be done before God's name is hallowed, before God's kingdom has come, and His will is done, as in heaven so in China. MUCH, very much, remains to be accomplished before our Saviour's command to preach the Gospel to every creature is fulfilled there. If we wish to ascertain how far this command is being carried out, let us look a little more minutely at the present state and condition of this great empire; and darkness, thick darkness, will be found to cover the land.\*

We will commence our survey with those provinces of China Proper in which missionary effort is being put forth. In considering the adequacy of the

\* In reading the view of China presented in the ensuing pages, which were penned in 1865, the modifying facts mentioned in the Preface should be borne in mind. (November, 1867.)



present staff of missionaries to the work before them, it is necessary, for argument's sake, to suppose them to occupy a definite sphere of labour. And as their work is largely evangelistic, and not merely pastoral, that sphere may be supposed to be an extensive one. Lest we should be thought to underrate it, we will allow to each labourer a sphere larger than the aggregate population of eight of our principal cities, giving to each missionary 208,790 Chinese as his sphere of influence; and this without considering the number of missionaries who, having newly arrived, have not yet acquired the language; or those who from sickness, age, or infirmity, are able to accomplish less than when in their full vigour. To enable the reader to realize the extent of the sphere we suppose each missionary to fill, the following statistics are given as a standard of comparison:—

York	contains	45,385	inhabitants.
Canterbury	„	21,324	„
Oxford	„	27,560	„
Cambridge	„	26,361	„
Durham	„	14,088	„
Exeter	„	41,749	„
Lincoln	„	20,999	„
Ripon	„	6,172	„
		<hr/>	
Total		203,638	
Number allowed to each )			
missionary as his		208,790	}
sphere of influence			
		<hr/>	
Excess		5,152	

We are, therefore, allowing to each missionary 5152 persons more than the aggregate sum of all the inhabitants of the eight cities above mentioned.

There are, as is well known, eighteen provinces in China Proper. As we cannot expect our readers to be familiar with the extent and position of all of them, we would venture to suggest their following our remarks on the map of China. It will be seen that six of the provinces are on the sea-board; and that of the remaining twelve, Hu-peh is the most central. In these seven provinces Protestant missionaries are to be found from England, America, and Germany. As we have remarked above, some years ago the number of missionaries reached 115; now it has fallen off to about 91. This number gives an average of 13 labourers to each of the seven provinces; the average population of these provinces being 29 millions each. Let us now look at them more particularly.

On the north-east is the province of Chih-li, or Pe-chih-li. This province is larger than England and Wales, and contains 31 millions of souls. Peking, its capital (also the capital of the empire), and Tientsin, its principal port, are both mission stations. We believe that at the present time there are about 13 missionaries in these two stations; but what are they among so many? Thirteen missionaries to 31 millions of souls! It is easy to talk of 31 millions,

but who can realize what that vast number implies? Then, again, we must remember that we are speaking of souls—of souls that must live for ever either in happiness or in woe; and who can estimate the value of *one* soul? So priceless is the treasure, that heaven and earth in all their material splendour are not to be compared to it. What, then, is the value of a thousand souls?—of a thousand thousand?—nay, of thirty-one times a thousand thousand? Such is the population of this single province—more than ten times that of Scotland; and all but a few tens are “without hope and without God in the world.” Scotland has its Bibles, its psalm-books, and its catechisms; its Sunday-school teachers, its tract distributors, its city missionaries, and its Bible-women; and besides these, there are *some thousands* of Christian ministers; and yet there is not one labourer too many. Chih-li, with ten times Scotland’s population, has thirteen missionaries! Scarcely more than one labourer to an extent of population equal to that of Scotland! Might not the mass of this open, easily accessible, and healthy province truthfully exclaim, “No man careth for our souls?” The Gospel has not *yet* been preached to “every creature” here.

Immediately to the south of Chih-li lies the province of Shantung, which is as large as Scotland, Ireland, and half of Wales. Its population is 32 millions, and the present number of labourers is



seven. If thirteen men among 31 millions are out of all proportion, what shall we say of seven labourers among 32 millions? But these seven are not really working among 32 millions, they *can* only reach the few hundred thousands around them. It is more than 1800 years since the Lord commanded His people to preach the Gospel to *every* creature, and yet in this province there are, at least, upwards of 30 out of the 32 millions who have never had it preached to them. Do we really believe that “this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent?”—that “the wicked shall be turned into hell, and all the nations that forget God?” If so, we do well to ponder the awful fact, that in these two provinces alone, after deducting so large a number as 208,790 for every missionary labouring among them, there still remain nearly 59 millions of persons, the immense majority of whom are not only wicked and forgetters of God, but have none to tell them of the God of love—have never even heard of Jesus Christ whom He hath sent.

Proceeding southward, the next province is Kiang-su. (This, and the adjoining province to the west of it, Gan-hwuy, are comprehended in many maps under the old title of Kiang-nan.) Kiang-su, though smaller than either of the preceding provinces, is still three times as large as Switzerland. It is of



amazing fertility, and carries on an extensive commerce; the Yang-tse-kiang (the great artery of the empire), and the Grand Canal, and Yellow River running through its midst. It is, therefore, well able to sustain its vast population of 43 millions—more than double the whole population of England and Scotland together. Shanghai and its out-stations have now (as far as we can ascertain) about 15 labourers for Christ; they are publishing the glad tidings of peace in the cities and towns and villages around them. But Shanghai is the only mission station in the province, and, alas! how small a proportion of the inhabitants of Kiang-su can ever come under the *sound* of the Gospel, not to say its *power*! Fearful is the thought of nearly 43 millions of perishing souls in one province, in all the darkness and degradation of false religion and corrupt morality. Supposing the number of missionaries at Shanghai to be 15, and their sphere of influence to be 208,790 each, they may hope to reach, or rather, to come within reach of, barely more than three out of the forty-three millions of this province.

To the south of Kiang-su lies the province of Cheh-kiang, about twice the size of Greece, and containing 30 millions of inhabitants. Its mission station is Ningpo. The total number of missionaries labouring there in March 1865, was 11; and here again

the ratio is so disproportionate as only to equal that of one minister to all the inhabitants of London, including its populous, wide-spreading suburbs. Or to speak more correctly, there are 11 missionaries labouring among some two millions of this province, while the remaining 28 millions are unsought, untaught, unsaved,—without the truth, without Christ, without hope, without heaven. In Cheh-kiang and Kiang-su together, therefore, there are upwards of  $67\frac{1}{2}$  millions of souls for whom no effort is being put forth, who catch no glimpse of the glorious light which illuminates the Western world; because too many of the Lord's people are content to sit at home, and console themselves with the sweet promises of the Bible, ignoring the imperativeness of its commands,—Go ye into all the world; preach the Gospel to every creature; make disciples of all nations. Do we not need to pray and to strive that the mind which was in Christ Jesus may be also in us?

Still proceeding southward in our survey, we come to Foh-kien. This province is larger than Denmark with Iceland; being very hilly, however, its population is less dense than that of the before-named provinces; but still, it contains about  $16\frac{1}{2}$  millions of immortal beings. Fuchau and Amoy are its mission stations, and there are probably about 18 missionaries labouring in it. Though better supplied with missionaries than any other province in China, in

proportion to its population, even here the ratio does not equal that of three ministers to the whole of Scotland, including the Shetland and Orkney Isles. And it is not too much to say that three-fourths of the people are utterly destitute of the Gospel, and must long remain so, unless more missionary effort is put forth.

The last of the six sea-board provinces is Kwang-tong, better known as the province of Canton. Equal in extent to England and Scotland, it also equals them in population, containing about 21 millions of inhabitants. Its mission stations are Canton (the capital of the province), Hong-kong, the mainland adjoining, and Swatow. In these stations there are about 22 missionaries labouring. We do not hesitate to affirm, that if all these missionaries were located in the one city of Canton, their number would not enable them to work it efficiently. The population of this city alone is equal to the sum of the inhabitants of Birmingham, Leeds, Sheffield, Bristol, Bolton, Stockport, York, Bath, Derby, Exeter, and Halifax. But supposing these missionaries to be scattered, each the centre of influence to upwards of 208,000 Chinese, they would not nearly supply five out of the twenty-one millions of this province.

The last of the seven provinces to which we have alluded is Hu-peh (which with the adjoining province of Hu-nan, is in some maps comprehended



under the old title of Hu-kwang). Hu-peh exceeds in extent one-third of France, while its population is not less than  $30\frac{1}{2}$  millions. In the newly-opened mission station of Han-kow, a few missionaries (from two to five we believe), are trying to dissipate the darkness around them. Supposing them able to benefit one of the  $30\frac{1}{2}$  millions, what shall we say of the remainder? Who shall tell them of a Saviour's love? Who shall minister to their souls' need? The Lord said, "Go *ye*." The word still says, "Go *ye*." Christian brothers, Christian sisters, does not that "*ye*" mean *you*?—you who are created in Christ Jesus *unto good works*?

Looking on the state of the three provinces last described,—Foh-kien, Kwang-tong, and Hu-peh,—there are in them more than  $58\frac{1}{2}$  millions of poor benighted souls beyond the sound of the Gospel, even after allowing so liberally for those within the reach of missionary effort. And in the seven provinces above enumerated,—the only provinces, be it remembered, in which Protestant missionaries are labouring, or ever have laboured,—there is an aggregate exceeding 185 millions for whose direct benefit nothing has been attempted, to whom no herald of mercy has ever been sent, and by whom the glad tidings of great joy have never been heard. 185 millions famishing for want of that food which God has so liberally provided, perishing for lack of



that knowledge which it is the Church's duty to diffuse. Perishing, we say,

While we whose souls are lighted  
With wisdom from on high,  
To China's sons benighted,  
The lamp of life deny.

In the year 1857, the writer had on one occasion been preaching in Ningpo the glad tidings of salvation through the finished work of Christ, when a middle-aged man stood up, and before his assembled countrymen gave the following testimony to the power of the Gospel:—"I have long sought for the truth—as did my father before me—but I have not found it. I have travelled far, but I have not found it. I have found no rest in Confucianism, Buddhism, Taouism; but I do find rest in what I have heard to-night. Henceforth I believe in Jesus." This man was one of the leading officers of a sect of reformed Buddhists in Ningpo. A short time after this profession of faith in the Saviour, there was a meeting of the sect over which he had formerly presided. The writer accompanied him to that meeting; and there, to his former co-religionists, he testified of the peace which he had obtained in believing. Soon after, one of his former companions was converted and baptized: he now sleeps in Jesus. A few nights after the conversion of the first-named man, he asked the writer how long these glad tidings had

been known in England. He was told that we had had the Gospel for some hundreds of years. The man looked amazed. "What!" said he, "is it possible that for hundreds of years you have had the knowledge of these glad tidings in your possession, and yet have only now come to preach them to us? My father sought after the truth for more than twenty years, and died without finding it. Why did you not come sooner?" Why, indeed, did we not go sooner? Why? Shall we say the way was not open? For upwards of twenty years it has been more open than we have been ready to occupy. And now that it is fully open, why are we so slow to enter in? Since the last treaty with China, more Romish missionaries and sisters of charity have gone thither than the whole staff of Protestant missionaries; while our numbers have decreased from 115 to 90 or 91. Why are we doing so little? While we hang back the multitudes perish.

Briefly to recapitulate our survey of the seven provinces:—

Chih-li	with 31 millions, has 13 missionaries.			
Shan-tong	„ 32	„	„ 7	„
Kiang-su	„ 43	„	„ 15	„
Cheh-kiang	„ 30	„	„ 11	„
Foh-kien	„ $16\frac{1}{2}$	„	„ 18	„
Kwang-tong	„ 21	„	„ 22	„
Hu-peh	„ $30\frac{1}{2}$	„	„ 5	„

The average population of these provinces is 29

millions, and the average number of missionaries is 13. And after allowing a far larger sphere to each missionary than he can possibly fill, there still remain more than 185 millions of that interesting but benighted people in these provinces, utterly and hopelessly beyond the reach of the Gospel. It may be asked why we have made no mention of the help afforded to the missionaries by the native converts; and some may suppose that were they taken into account, the view we have presented would be materially modified. To this we reply, that the sphere we have allowed to each missionary is so large that with all the aid now procurable from the native converts, he is unable to occupy one-half of it. When it is remembered that we have allowed to each missionary a sphere as large as the aggregate population of the eight cities of York and Canterbury, Oxford, Cambridge and Durham, Exeter, Lincoln and Ripon, it will be evident that we have left an ample margin for all the native help at present available.

But, deplorable as is the view thus presented by the seven provinces where missionaries are labouring, the prospect furnished by the rest of the empire is still more distressing. There, but little is being done compared with the need; here, nothing at all is attempted.



Commencing at the north-west of China Proper, we see the large province of Kan-suh. The modern province is very extensive; far more so than the ancient one, which is still delineated on most English maps. It will be remembered that France is nearly four times the size of England; and that Spain is not much less than France. Kan-suh is larger than both France and Spain put together, and contains 16 millions of precious souls; but has NO PROTESTANT MISSIONARY.

South of this province lies Sz-chuen, almost bordering on Assam, and nearly as large as Sweden; but with NO MISSIONARY. Still further south, also near to Assam, and bordering on Burmah, lies Yunnan, a province as large as Prussia; but with NO MISSIONARY. And yet these two provinces have between them a population of 30 millions of Chinese, besides many millions of Miao-tsz.

Between Kan-suh on the north-west and Chih-li on the north-east, lie the provinces of Shen-si and Shan-si. Shen-si, the larger, equals in extent Holland, Saxony, Bavaria, and Wurtemberg; but has NO MISSIONARY. Shan-si, the smaller, is nearly as large as England and Wales; but has NO MISSIONARY. Yet these two provinces embrace a population of  $26\frac{1}{2}$  millions.

Ho-nan, a province as large as the Austrian States within the German Confederation, has a population



of  $25\frac{1}{2}$  millions; but NO MISSIONARY. Gan-hwuy, though rather smaller than England, has more than twice England's population, its people numbering 39 millions; but it has NO MISSIONARY. Kiang-si, twice the size of Portugal, has  $25\frac{1}{2}$  millions; but NO MISSIONARY. These three provinces have an aggregate population of 90 millions. In one of the three there is an open port with a foreign settlement, where British and American merchants reside for purposes of trade, and where our Government is represented by a British Consul. But NO MISSIONARY has as yet been sent to these 90 millions.\* Should not these provinces be immediately occupied?

Hu-nan, nearly one-third the size of Austria, has NO MISSIONARY. Kwei-chau, larger than Belgium, Saxony, Hanover, and Bavaria, has NO MISSIONARY. Kwang-si, nearly equalling England and Scotland in extent, has NO MISSIONARY. Yet these three provinces have an aggregate population rather exceeding, than falling short of, 35 millions.

\* One of the missionaries mentioned as being located at Hankow, in Hu-peh, was afterwards removed to Kiu-kiang-fu in Kiang-si: after a short stay, however, he returned to Hankow. More recently (1868) we have heard that it is proposed to remove one of the missionaries from Fu-chau in Foh-kien to this station.

To tabulate these facts, then, we find :—

Kan-suh	with	16	millions,	but	no	missionary.
Sz-chuen	„	24	„	„	no	missionary.
Yun-nan	„	6	„	„	no	missionary.
Shen-si	„	11	„	„	no	missionary.
Shan-si	„	15 $\frac{1}{2}$	„	„	no	missionary.
Ho-nan	„	25 $\frac{1}{2}$	„	„	no	missionary.
Gan-hwuy	„	39	„	„	no	missionary.
Kiang-si	„	25 $\frac{1}{2}$	„	„	no	missionary.
Hu-nan	„	20 $\frac{1}{2}$	„	„	no	missionary.
Kwei-chau	„	6 $\frac{1}{2}$	„	„	no	missionary.
Kwang-si	„	8	„	„	no	missionary.

In all, eleven provinces, averaging nearly 18 millions of population each, and containing together 197 $\frac{1}{2}$  millions of our fellow-creatures, for whose good no one Protestant missionary is labouring. No one is unfurling among them the standard of the cross! No one is pointing them to the great Sin-bearer! Add to them the 185 millions beyond the reach of the Gospel in the seven provinces first mentioned, and we have an aggregate exceeding 380 millions absolutely without those tidings which the Saviour, so long ago, commanded to be carried to EVERY CREATURE. Dear reader, is it not *your* duty to carry the Gospel to these perishing ones? The following incident occurred to the writer in the year 1856, as he was journeying from Shanghai to Sung-kiang-fu, a large city about forty miles further in the interior :—

“In the afternoon of the second day its walls loomed in sight, and I spoke of going ashore to preach the Gospel. In the same boat was a Chinaman as passenger, who had been in England; and who, when there, went by the name of Peter. He had heard the Gospel, but had not experienced its saving power. I had been speaking to him on the preceding evening about his soul’s salvation, and he had been moved to tears. I was pleased, therefore, when he asked to be allowed to accompany me, and to hear me preach. Our boat drew nearer the walls of the city, and I went into the cabin to prepare for going ashore, expecting shortly to enter Sung-kiang-fu with my Chinese friend. I was suddenly startled by a splash and a cry. I sprang out of the cabin, and looked around—every one was at his post but poor Peter. The tide was rapidly running out, but a strong wind was carrying us over it. The low shrubless shore afforded no landmark that we could notice to indicate the exact spot where he fell into the water. I instantly let down the sail and leapt overboard, trying to find him. Unsuccessful, I looked around in agonizing suspense, and saw close to me a fishing-boat, with a peculiar drag-net furnished with hooks, which I knew would bring him up. ‘Come!’ I cried, as hope sprang up in my heart, ‘Come, and drag over this spot directly, for a man is drowning here.’ ‘Veh bin’—it’s not convenient—was the cold and unfeeling reply. ‘Don’t talk of convenience,’ I cried in an agony; ‘a man is drowning.’ ‘We are busy fishing, and cannot come,’ was the reply. ‘Never mind your fishing,’ I cried; ‘I will give you more money than many a day’s fishing will bring you, if you will come at once.’ ‘How much money will you give us?’ ‘Don’t stand talking now; come, or you will be too late. I’ll give you five dollars (£1, 13s. 4d.)’ ‘We won’t come for that; we’ll drag for twenty dollars.’ ‘I have not got so much; do come quickly, and I’ll give you all the money I have.’ ‘How much is that?’ ‘I don’t know exactly;—about fourteen dollars.’ At last they came, and in less than one minute brought up the body of poor Peter. They were most indignant and clamorous because the payment of their



exorbitant demand was delayed while attempts were being made at resuscitation. But all was in vain—life was extinct.”

Dear reader, would you not say that these men were verily guilty of poor Peter's death, in that they had the means of saving him at hand, but would not use them? Surely they were! And yet, pause ere you give your judgment against them, lest a greater than Nathan say, “THOU art the man.” Is it so hard-hearted, so wicked a thing to neglect to save the body? Of how much sorer punishment is he worthy who leaves the soul to perish, and Cain-like says, “Am I my brother's keeper?” The Lord Jesus *commands*, commands *you*, dear brother, and *you*, dear sister. “Go,” says He, “Go into *all* the world, and preach the Gospel to *every* creature.” Will you say to *Him*, “It is not convenient?” Will you tell *Him* that you are busy fishing and cannot go?—that you have bought a piece of ground and cannot go?—that you have purchased five yoke of oxen, or have married a wife, or are engaged in other and more interesting pursuits, and cannot go? Dear reader, ere long “we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body.” Oh! remember, pray for, labour for, the unevangelized Chinese; or you will sin against your own soul. Consider *who* it is that has said, “If thou forbear to



deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, Behold, we knew it not ; doth not He that pondereth the heart consider it ? and He that keepeth *thy* soul, doth not He know it ? and shall not He render to every man according to his works ?”

Having completed our survey of China Proper, we must now cross the border, and cast a passing glance at the extensive, though thinly-populated regions of Chinese Tartary and Thibet. We fear lest our readers should weary of these details ; but though they may seem uninteresting, they are important and solemn realities. Whether interesting to us or not, every individual of the millions of China, every inhabitant of these vast regions, must either live for ever or die for ever. They are in a fallen state, are unclean, unthankful, unholy ; and “without holiness no man shall see the Lord.” Every day 33,000, every month 1,000,000 subjects of the Chinese Emperor pass into eternity, without ever having heard the Gospel ; and though we may say, “Behold, we knew it not,” God will not justify our leaving them to perish on the ground of that excuse. Very uninteresting to the priest descending from Jerusalem to Jericho was the state of the poor man whom the robbers had left naked, wounded, and half dead. Not so, however, to the good Samaritan ; he felt the

greatest interest in the case, and he showed it too. Oh! let us show our interest in these sin-sick, perishing souls, by making strenuous efforts to bring them to the Great Physician.

In order to enable our readers to realize the vast extent of the outlying regions of the Chinese empire, we would suggest a comparison of their area with the area of those countries which are nearer home. We have already referred to France as being nearly four times as large as England; Spain and Portugal together are considerably larger than France. But for the purpose of comparison, Great Britain and Ireland, France, Spain, and Portugal, taken together do not suffice. The peninsula of Norway and Sweden is about six times as large as England; and Denmark, Iceland, and Holland exceed in extent Scotland and Ireland. Add these to the preceding, however, and the whole is still too small. Belgium, the German States, Switzerland, and Italy, may be added; Austria (nearly five times as large as England), Prussia (four times as large as England), and Turkey and Greece (together four times as large as England), may also be added; and the sum total of all these countries does not half equal the extent of the outlying territories of the Chinese empire, with which we are comparing them. Russia in Europe is about ten times as large as Spain and Portugal, and it exceeds by one-fourth the sum of all the other

countries in Europe. Add this immense country to all the others we have enumerated, and we gain a more adequate standard of comparison. The whole continent of Europe has an area of 3,797,256 square miles: Manchuria, Mongolia, Ili, Tsing-hai, and Thibet, together have an area of 3,951,130 square miles. These extensive regions contain many millions of our fellow creatures, but have NO MISSIONARY. They are perishing, and they are left to perish. There is a port opened for trade in Manchuria, where British and other merchants may buy, and sell, and get gain; but NO MISSIONARY resides there to make known that wisdom, the merchandise of which is better than the merchandise of silver, and the gain thereof than fine gold. Throughout this immense territory, larger than the whole continent of Europe, there is not—from all the Protestant churches in Europe and America—a single ambassador for Christ, to carry the word of reconciliation, and to pray men in Christ's stead, "Be ye reconciled to God." How long shall this state of things be allowed to continue?\*

Dear reader, think of the 185 millions beyond the reach of the Gospel in the seven provinces where missionaries have commenced to labour; think of the 197½ millions in those provinces of China Proper, where no Protestant missionary is labouring; think

\* For some modification of these statements, see Preface.



of the many millions who inhabit the vast regions of Manchuria, Mongolia, Ili, Tsing-hai, and Thibet, which exceed in extent the whole of Europe, and say, how shall

God's name be hallowed by them,  
His kingdom come among them, and  
His will be done by them?

His name, His attributes, they have never heard. His kingdom is not proclaimed among them. His will is not made known to them. Do you *believe* that each unit of these millions has an immortal soul, and that "there is none other name under heaven given among men whereby they must be saved" than that of Jesus? Do you *believe* that He alone is "the Door of the sheep;" is "*the Way, the Truth, and the Life*?" that "no man cometh unto the Father but by Him?" If so, think of the state of these unsaved ones; and solemnly examine yourself in the sight of God, to see whether you are doing your utmost to make Him known to them. It will not do to say that you have no special call to go to China. With these facts before you, and with the command of the Lord Jesus to *go* and preach the Gospel to *every* creature, you need rather to ascertain whether you have a special call to stay at home. If in the sight of God you feel that you have no special call to stay at home, why are you disobeying the Saviour's plain command to *go*? why are you re-

fusing to come “to the help of the Lord, to the help of the Lord against the mighty?” If, however, you can conscientiously say that duty—not inclination, not pleasure, not business—detains you here, are you labouring in prayer for these helpless ones as you might do? Is your influence used as far as it legitimately might be to advance the cause of God among them? Are your means as largely employed as they might be to help forward their salvation? In short, are you seeking *first*, for yourself and for them, the kingdom of God and His righteousness, leaving to Him to add other blessings? If you are, in the name of the crucified One, we bid you God speed; if not, let us again entreat you to ponder the words of the unchanging God—“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth *thy* soul, doth not He know it? and shall not He render to every man according to his works?”

It may not be unadvisable to point out a few facts tending to show the feasibility of more extensive evangelization in China.

In the first place, the physical conformation of China is most interesting. To the west of the 112th degree of longitude the country is mountain-

ous, and, therefore, less densely populated than the more easily accessible regions on the east of that line. If we equally divide the eighteen provinces at  $110^{\circ}$  E. longitude, we shall, roughly speaking, have—

From $100^{\circ}$ to $110^{\circ}$ E. longitude	71 millions	= one-fifth.
From $110^{\circ}$ to $120^{\circ}$	329 „	= four-fifths.

As we have such easy access to the whole sea-board of China, this fact is of the deepest importance.

But further, the eastern half of China may be subdivided at  $30^{\circ}$  N. latitude into the hilly region to the south, and the great plain to the north, of that degree. Here, again, we find the healthier plain of the north to be far more populous than the less accessible, hilly regions of the south—regions in which the difficulty of the language is much greater, and the prejudice against Europeans much stronger than in the north. Speaking generally, we may say that, subdividing the eastern half of China Proper,—

From $20^{\circ}$ to $30^{\circ}$ N. latitude	contains	$112\frac{1}{2}$ millions.
From $30^{\circ}$ to $40^{\circ}$	„ „	$216\frac{1}{2}$ „

Nearly every part of the large plain, which has an area of 210,000 square miles, and a population exceeding 200 millions, is easily accessible by water; the Yang-tse-kiang, Yellow River, and Grand Canal, together with the many confluent streams and innumerable canals communicating with them, mapping





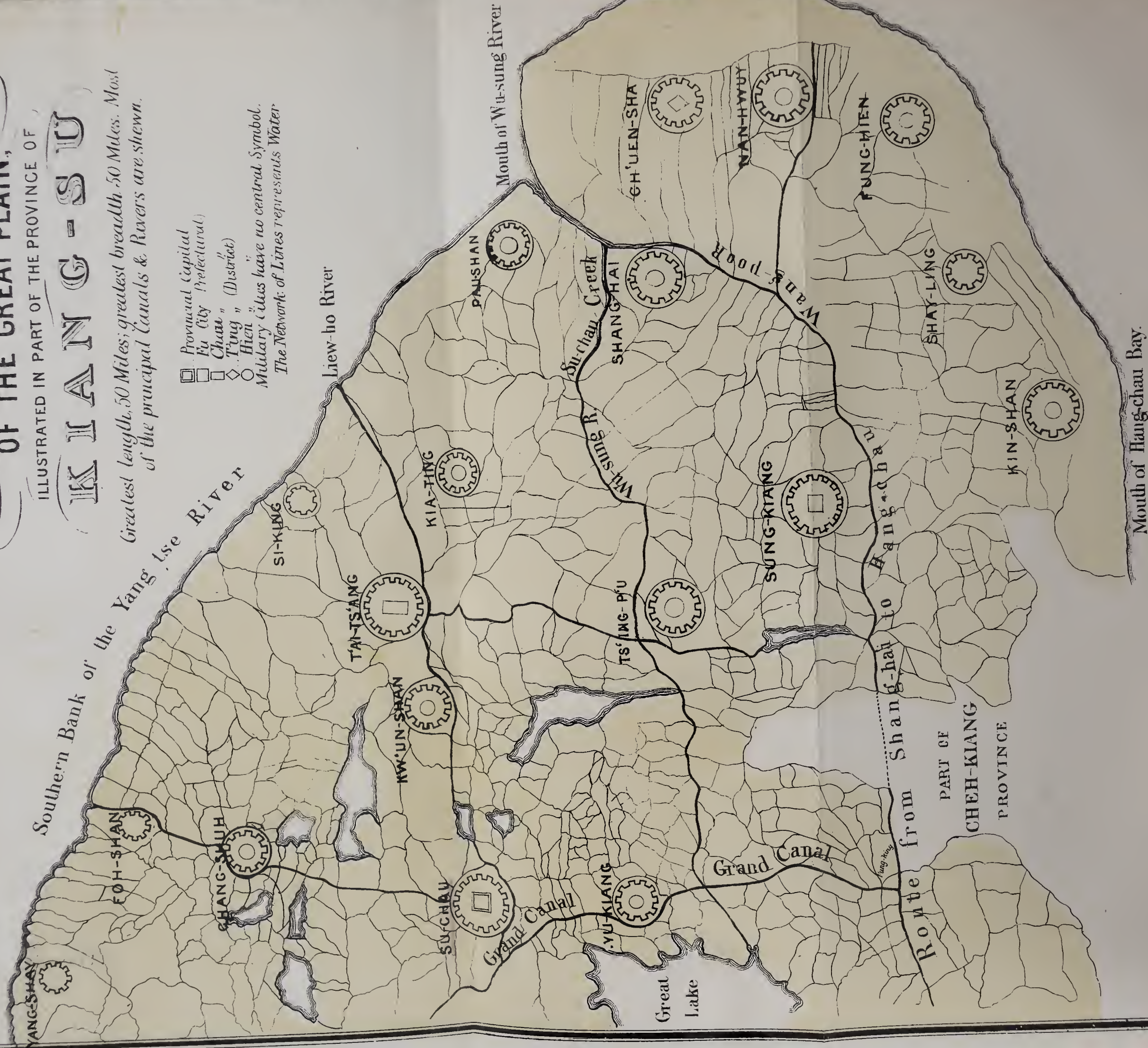
# WATER COMMUNICATION OF THE GREAT PLAIN,

ILLUSTRATED IN PART OF THE PROVINCE OF

## KIANG-SU

Greatest length, 50 Miles; greatest breadth 50 Miles. Most of the principal Canals & Rivers are shewn.

- Provincial Capital
- Fu City (Prefectural)
- Chuan " (District)
- ◇ T'ing " (District)
- Hien "
- Military Cities have no central Symbol.
- The Network of Lines Represents Water.



Mouth of Hang-chau Bay.



out every portion of it. Some idea of the remarkable extent and completeness of its water communication may be obtained from the accompanying map of a portion of the province of Kiang-su. Like most Chinese maps, it is not minutely accurate, and it is far from exhaustive; but as a diagram or a general guide, the writer found it pretty reliable in his journeys through that district in the years 1854-7. How interesting to the Christian philanthropist to find that one-half of the population of China Proper is located in one-quarter of its territory; in that quarter, too, where access to the interior, acquisition of the spoken languages, and intercourse with the people, are fraught with comparatively few difficulties!

The rivers of China not only give access to the large plain; they form, with their tributary streams, high roads to every province of China; and rising in the regions beyond, render them also accessible. Thibet can be reached by the Irawady and Salwen running through Burmah, by the Mei-kow or Cambodia running through Siam and Cochin China, by the Kesho running through Cochin China, and by the Yang-tse-kiang. Tsing-hai may be entered by the Yang-tse-kiang and by the Yellow River. Mongolia by the Yellow River and the Sagalien, the latter traversing Manchuria in its course to the sea.

In the second place, we should notice that we have now by treaty obtained the right of access to



every part of the empire; and, consequently, can avail ourselves of these natural highways to carry the Gospel through the length and breadth of the land. The Anglo-Chinese treaty of 1858, ratified in 1860, contains the following provisions, which have a most interesting bearing on the evangelization of China:—

Article VIII. “The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with.”

Article IX. “British subjects are hereby authorized to travel, for their pleasure or for purposes of trade, to all parts of the interior, under passports which will be issued by their Consuls, and countersigned by the local authorities. These passports, if demanded, must be produced for examination in the localities passed through. If the passport be not irregular, the bearer will be allowed to proceed; and no opposition shall be offered to his hiring persons, or hiring vessels, for the carriage of his baggage or merchandise.”

Article XII. “British subjects, whether at the ports or at other places, desiring to build or open houses, warehouses, churches, hospitals, or burial-grounds, shall make their agreement for the land or buildings they require, at the rates prevailing among the people, equitably, and without exaction on either side.”

In the third place, we must not overlook the effect of the recent rebellion, in shaking the confidence of the people in their gods of wood and stone, and in leading them to feel their need of something better,

on which they may really rest. Wherever the rebels went, the idols were broken down, the temples were destroyed, and the priests were compelled to abandon alike their pursuits and their habiliments. Human life was held very cheap. Property exchanged hands; but while many rich became poor, very few were found to become rich. The providence seemed dark and mysterious; but the Lord was at work. The rough plough of war was breaking up the soil and opening it; and many a homestead, many a nest, did it tear to pieces in its onward progress. Houses were burnt down, crops were pillaged, property was destroyed. Too often was a husband left a widower, or a wife a widow; parents were left childless, children were bereft of their parents. The idol-destroying rebels ever worsted the idol-worshipping imperialists, ever subdued the idol-trusting masses. Nor were they put down till foreigners, who served not the gods of wood and stone, took up arms against them. And now the rebellion, as a rebellion, has passed away; but the wounds and the scars remain. The confidence in those false gods is shaken, and the want of some better system is felt. Rome is improving the moment; and shall we be idle? There is such willingness to hear the Gospel as never was found before. Opened hearts there are, and not a few, just needing the balm of Gilead and the Good

Physician. Shall we not send to them the precious invitation, "Come unto ME, all ye that labour and are heavy-laden, and I will give you rest?"

Lastly. The nature of the languages of China, while presenting serious difficulties, affords at the same time both facilities and encouragement for missionary effort. By the translations of the Word of God, and of numerous tracts and books into the written language, which is current throughout the whole of the country, a way has been prepared for usefulness among the literary classes of every part of the Chinese empire. The difficulty of acquiring such a knowledge of the Chinese written character as to read it intelligently is great; that of becoming so familiar with it as to write it intelligibly and forcibly is greater; but this accomplished, what is so written will be equally understood by a reader, whether he come from Kan-suh or Canton, from Pe-chih-li or Yun-nan. The spoken languages differ considerably in different parts of the country, and except where missionaries have reduced them to writing are, generally speaking, unwritten: the written language is universal throughout the empire, but is unspoken, and cannot be spoken. The characters can be *enunciated*, because each character has its sound; but as that sound is not peculiar to *it*, but may—and usually does—belong to ten, twenty, thirty or more different characters, it follows that a



Chinese book is—even to the learned—unintelligible when read aloud. It is addressed to the eye, not to the ear. For a native to learn to read and write requires from seven to ten years of incessant study: hence the masses of the people are unable to do either. But while the written language is so difficult, the spoken languages in many parts of China are easy of acquisition; indeed, missionaries of moderate ability may begin to use the vernacular of almost any part of China after a few months' study. As the masses are unable to read or write, persons possessing a limited education are competent to act as their teachers. While, therefore, there is ample room for those whom God has endowed with special philological talent, there is no reason why men "full of faith and of the Holy Ghost," who have enjoyed comparatively few educational advantages, should not be engaged in the blessed work of carrying the Gospel into the regions hitherto unevangelized. By means of an adaptation of our Roman alphabet, the various spoken languages of China may be reduced to writing, and uneducated Chinese may be taught to read in their own mother tongue in a few months. In the writer's experience in Ningpo, about three months have usually sufficed for those who were engaged in daily labour, but who regularly attended an evening class. Boys in school, able to give up more time to it, often read nicely in about a month.

May God hasten the time when native Christians in every part of China shall,—by means of some simple system, like that which has been in use in Ningpo for the last fourteen years with such blessed results,—be able to read and understand “in their own tongue wherein they were born,” that Word of God which is “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect*, thoroughly furnished unto all good works.”

We have now, beloved brothers and sisters in our Lord, presented a brief and cursory view of the state and claims of China. To have entered into them at all in detail would have required for each province more time and space than we have devoted to the consideration of the whole empire. We have shown how God has blessed the efforts which have been put forth; and have endeavoured to lay before you the facilities which at present exist for the more extensive evangelization of this country. We have sought to press on you the great command of our risen Saviour, “Go YE into ALL THE WORLD, and preach the Gospel to EVERY CREATURE:” and we would remind you that in the parable of our Lord, contained in Matt. xxv., it was not a *stranger*, but a nominal *servant*; not an *immoral*, but an *unprofitable* one, who was to be cast into outer darkness, where there is weeping and gnashing of teeth. “If ye love me,”

said our Lord, “keep my commandments;” and one of these was, “Freely ye have received, freely give.” We have shown that in seven out of the eighteen provinces of China Proper, after allowing far more than they can possibly accomplish to the 91 Protestant missionaries and their native assistants, there still remains an overwhelming multitude,—a population, indeed, equal to that of British India,—altogether beyond the sound of the Gospel. India is by no means adequately supplied by the 520 or 530 Protestant missionaries labouring among her teeming millions; but here we have in these seven provinces as many souls as all India contains, without any Protestant missionary at all.\* We have further shown that there are eleven provinces in China Proper in which not one Protestant missionary is stationed, each containing on an average as many inhabitants as the aggregate population of all the forty counties of England—eleven provinces, the very smallest of which exceeds Burmah in population. And what shall we say of the vast regions of Tartary and Thibet,—more extensive than the whole continent of Europe, but without any Protestant missionary? Surely the claims of an empire

\* Were we to apportion a similar sphere to each of the missionaries in India, there would remain upwards of 77 millions beyond their reach. May the Lord of the harvest send thither many more labourers.



like this should be not only admitted, but realized. Shall not the eternal interests of one-third of our race stir the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery, arising from half the heathen world, pierce our sluggish ear, and rouse us—body, soul, and spirit—to one mighty, continued, unconquerable effort for China's weal; that, strong in God's strength, and in the power of His might, we may snatch the prey from the hand of the mighty, may pluck these brands from the everlasting burnings, and rescue these captives from the thralldom of sin and Satan, to grace the triumphs of our sovereign King, and to shine for ever as stars in His diadem?

Beloved brothers and sisters, we cannot but believe that the contemplation of the solemn facts we have laid before you has awakened in each one the heartfelt prayer,—Lord, what wilt Thou have *me* to do, that Thy name may be hallowed, Thy kingdom come, and Thy will be done in China? It is the prayerful consideration of these facts, and the deepening realization of China's awful destitution of all that can make man truly happy, that constrain the writer, by every means in his power, to lay its claims as a heavy burden upon the hearts of those who have already experienced the power of the blood of Christ;

and to seek from the Lord the men and the means to carry the Gospel into every province of this benighted land. We have to do with Him who is the Lord of all power and might, whose arm is not shortened that it cannot save, whose ear is not heavy that it cannot hear; with Him whose unchanging word directs us to ask and receive, that our joy may be full; to open our mouths wide, that He may fill them. And we do well to remember that this gracious God, who has condescended to place His almighty power at the command of believing prayer, looks not lightly upon the blood-guiltiness of those who neglect to avail themselves of it for the benefit of the perishing; for He it is who has said, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth *thy* soul, doth not he know it? and shall not he render to every man according to his works?"

Feeling, on the one hand, the solemn responsibilities that rest upon us, and on the other, the gracious encouragements which meet us everywhere in the Word of God, we do not hesitate to ask the great Lord of the harvest to call forth, to *thrust* forth at least twenty-four European, and twenty-four native evangelists, to plant the standard of the cross in the eleven unevangelized provinces of China Proper and

in Chinese Tartary.\* To those who have not been called to prove the faithfulness of the covenant-keeping God, in supplying, in answer to prayer alone, the pecuniary need of His servants, it might seem a hazardous experiment to send twenty-four evangelists to a distant heathen land, with "ONLY God to look to." But in one whose privilege it has been for many years past to put that God to the test, in various circumstances,—at home and abroad, by land and by sea, in sickness and in health, in necessities, in dangers, and at the gates of death,—such apprehensions would be wholly inexcusable. The writer has seen God, in answer to prayer, quell the raging of the storm, alter the direction of the wind, and give rain in the midst of prolonged drought. He has seen Him, in answer to prayer, stay the angry passions and murderous intentions of violent men, and bring the machinations of His people's foes to nought. He has seen Him, in answer to prayer, raise the dying from the bed of death, when human aid was vain; has seen Him preserve from the pestilence that walketh in darkness, and from the

\* The experiences of the last two years at home, on the mighty deep, and in China, have so deepened our realization of China's overwhelming needs, and of God's willingness to supply those needs, that we already feel constrained to plead for many times this number of willing, skilful men, to become the messengers of God's love to this poor, poor, perishing people (November, 1867).



destruction that wasteth at noonday. For more than eight years and a half, he has proved the faithfulness of God in supplying the pecuniary means for his own temporal wants, and for the need of the work he has been engaged in. And recently, he has seen Him, in answer to prayer, raise up labourers for a part of this vast mission-field; supply the means requisite for their outfit, passage, and support; and vouchsafe blessing on the efforts of the first of them, who for some time has been labouring in Ning-po, both among the native Christians and the heathen Chinese.

For the glory of God and the refreshment of His people, we would mention more particularly some of His gracious answers to prayer.

About the latter part of 1856, the dispute between the British and Chinese authorities about the celebrated lorcha "*Arrow*," ended in the bombardment of Canton. This act greatly intensified the long-cherished hatred of the Cantonese (many of whom are scattered over the country, more especially in the free ports) towards the foreign residents in China. In Ning-po they plotted the destruction of all the foreigners; and knowing that many of them met for worship on Sunday evenings at the house of one of the missionaries, when they were always unarmed, they determined to surround the house on one of these occasions, and destroy all those assem-

bled,—cutting off afterwards any individuals who might not have been present. They obtained the sanction of the Taou-tai, the highest civil authority of the place, to this plot; which might have been carried out,—as was a similar one against the Portuguese a few months afterwards: but a native, who was acquainted with the design, having a friend in the service of one of the missionaries, warned him of the coming danger, and urged his leaving foreign employ. The servant made the matter known to his master, and thus the missionaries were apprised of their danger. They determined to meet together at the house of one of their number to seek the protection of the Most High, and to hide under the shadow of His wings. Nor did they meet in vain. At the very time that they were praying, the Lord was working. He led an inferior mandarin,—the superintendent of customs,—to call on the Taou-tai and remonstrate with him on the folly of permitting such an attempt; which, he assured him, would rouse the foreigners in other parts to come with armed forces to avenge the death of their countrymen, and raze the city to the ground. The Taou-tai replied, that when the foreigners came for that purpose, he should deny all knowledge of, or complicity in, the plot; and so turn their vengeance against the Cantonese, who would, in their turn, be destroyed; “and thus,” said he, “we shall get rid of Can-

tonese\* and foreigners by one stroke of policy." The superintendent of customs assured him that all such attempts at evasion would be useless; and finally the Taou-tai sent to the Cantonese, withdrawing his permission, and prohibiting the attack. This took place at the very time when we were asking protection of the Lord; though we did not become acquainted with the facts until some weeks had elapsed. Thus we proved that

"Sufficient was His arm alone,  
And our defence was sure."

And not only have we in this, and in many other circumstances of external danger, found Him "a very present help in trouble;" we have likewise experienced His faithfulness in supplying our temporal wants in answer to prayer. A few instances may be referred to. In the latter part of the year 1857, having been nursing a dear brother who died of small-pox, it was necessary to lay aside the clothing which had been worn in attendance on him, for fear of conveying the contagion to others. Being at this time in possession of less money than was requisite to procure what was needed, prayer was

\* The rapacity and lawlessness of the Cantonese cause them, when away from their native province, to be both dreaded and disliked by the people in general. From their habit of confederating themselves together in secret clubs or societies, the local government officers are often powerless to act against them.



the only resource. The Lord answered it by the unexpected arrival of a box of clothing left some months before in the south of China.

About two months later, under date of Nov. 18th, 1857, the following was penned:—

“Many think I am very poor. This certainly is true enough in one sense; but, thank God, it is ‘poor and making many rich; having nothing, yet possessing all things.’ And ‘my God will supply *all* my need,’ and to Him be all the glory. I would not be otherwise than as I am, dependent myself on the Lord, and used as a means of helping others. The mail arrived on the 4th, Saturday. That morning, as usual, we supplied a breakfast to the destitute who came for it. There were seventy in number; sometimes they do not reach forty, at others they exceed eighty. They come every day, Lord’s-day excepted; as then we cannot get through our other duties, and attend to them too. Well; we paid all expenses, and provided for ourselves for the morrow; after which we (Mr. Jones and myself) had not a dollar left. We knew not how the Lord would provide for Monday; but over our mantel-piece are two rolls in the Chinese character, ‘Ebenezer’ (Hitherto hath the Lord helped us), and ‘Jehovah Jireh’ (The Lord will provide); and the Lord gave us not to doubt for a moment. The mail came in a week sooner than was expected, and Mr. Jones received a bill for 214 dollars. We thanked God and took courage, went to a merchant’s, and though there is usually some days’ delay ere we get the money, this time he said, ‘Send down on Monday.’ We sent, and though he had not been able to buy all the dollars, he sent seventy on account, so all was well. \* \* \* \* Oh! it is sweet thus to live *directly* dependent on the Lord, *who never fails us*. On Monday the poor had their breakfast as usual, for we had not told them not to come, being assured that it was the Lord’s work, and ‘Jehovah Jireh.’ We could not help our eyes filling with tears of gratitude, when we saw

not only ourselves supplied, but the widows and orphans, the blind and the lame, the friendless and the destitute, together provided for, by the bounty of Him who feeds the ravens. ‘O magnify the Lord with me, and let us exalt His name together.’ ‘O taste and see that the Lord is good; blessed is the man that trusteth in *Him*. O fear the Lord, ye His saints; for there is no want to them that fear Him. The young lions *do* lack and suffer hunger; but they that seek the Lord shall not lack *any good thing*.’ (And if *not* good, why want anything?) ‘None of them that trust in *Him* shall be desolate.’”

When the pecuniary supplies mentioned in the above extract were exhausted, and only one solitary cash (the twentieth part of a penny) now remained in the possession of the writer and his colleague, God again manifested His providential care. On the 6th of January 1858, we had but sufficient food in the house to furnish a scanty breakfast. That partaken of, having neither food for the rest of the day, nor money to purchase any, we could only cry, “Give us *this day* our daily bread.” After prayer and deliberation, we thought that perhaps we ought to attempt to dispose of something we possessed, in order to supply our immediate need. But on looking round we saw nothing that we could well spare, and little that the Chinese would purchase for ready money. Credit to any extent we might have had, could we have conscientiously availed ourselves of it; but this we felt to be unscriptural in itself, as well as inconsistent with the position we were in,—

namely, that of serving God, and subsisting on what He Himself had given us, or might from time to time supply. We had indeed one article which we knew the Chinese would readily purchase,—an iron stove ; but with a Chinese winter before us, we could not but regret the necessity for parting with it. We set out, however, to the founder's, and after a walk of some length came to the river, which we had intended to cross by a floating bridge of boats ; but here the Lord shut up our path. The bridge of boats had been carried away during the preceding night, and the river could only be crossed by a ferry, the fare of which was two cash each person. As we only possessed one between us, our course clearly was to return and await God's own interposition on our behalf. When we reached home, we found that the wife of my colleague had gone with her children to dine with a friend, in accordance with an invitation accepted some days previously. My dear colleague, though himself included in the invitation, refused now to go and leave me to fast alone. We carefully searched our cupboards, and though there was nothing to eat, we found a small packet of cocoa. This with a little hot water somewhat revived us, and again we cried to the Lord ; and “the Lord heard, and saved us out of all our troubles.” While still on our knees, a letter arrived containing a remittance from England. And this timely supply



not only met the immediate and urgent need of the day, but also that of the writer's marriage, which had been previously arranged to take place just fourteen days after this date; in the assured confidence that that God, whose we were and whom we served, would not put to shame those whose whole and only trust was in Himself. And thus this expectation was not disappointed; for the mountains shall depart, and the hills be removed, but His kindness shall not depart from His people, neither shall His covenant fail. And though during the seven years and a half that have since elapsed our faith has often been exercised, and sometimes severely, He has ever proved faithful to His promise, and has not suffered us to lack any good thing.

A somewhat different, though not less manifest answer to prayer was vouchsafed early in the year 1859. The dear wife of the writer was brought very low by illness, and all hope of her recovery was taken away. Every remedy tried had proved unavailing, and her physician had nothing more to suggest. Life seemed fast ebbing away. The only ground of hope was that God might yet see fit to raise her up in answer to believing but submissive prayer. The afternoon for the usual prayer-meeting among the missionaries had arrived, and the writer sent a request for prayer, which was most warmly responded to. Just at this time, a remedy which

had not been tried was suggested to the mind of the writer, and he felt that without delay he must hasten to consult with her physician as to the propriety of using it. It was a moment of anguish. The hollow temples, sunken eyes, and pinched features, denoted the near approach of death ; and it seemed very questionable whether life would hold out till his return. It was nearly two miles to the house of the physician, and every moment appeared long. On his way thither, while wrestling mightily with God in prayer, the precious words, "Call upon ME in the day of trouble ; I will deliver thee, and thou shalt glorify Me," were brought with power to his soul. He was enabled to plead them in faith, and the result was deep, deep, unspeakable peace and joy. All consciousness of distance was gone. The physician approved of the use of the remedy suggested ; but when the writer arrived at home, he saw at a glance that the desired change had already taken place, in the absence of this or any other remedy. The pinched aspect of the countenance had given place to the calm appearance of tranquil slumber ; and not one unfavourable symptom recurred to retard recovery to health and strength.

In the autumn of the same year, the physician above referred to was suddenly compelled to return to his native land, and requested the writer to take charge of the missionary hospital at Ning-po, which

must otherwise be closed. After a few days of earnest prayer for Divine guidance, he felt constrained to undertake it, relying on a prayer-answering God to furnish the means requisite for its support. The funds for its maintenance had been hitherto supplied by the proceeds of the doctor's foreign medical practice, and of course with his departure these ceased. Eight days previous to entering upon this responsibility, the writer had not the most remote idea of doing so. Still less could friends at home have anticipated it. But the LORD had foreseen the need; and already funds were on their way to supply it. At times there were not less than fifty in-patients in the hospital, besides a large number who daily attended as out-patients. As all the wants of the sick in the hospital were supplied gratuitously, as were likewise the remedial appliances needed by the out-patients, the daily expense was considerable. But from the very first the Lord provided all that was requisite for the support of the institution, in addition to what was needed for the maintenance of the writer and his family, and the carrying on of the other branches of missionary work under his superintendence. And when, nine months later, he was compelled through failure of health to relinquish this charge, he was able to leave more funds for the support of the sick than were placed in his hands at the time he undertook it. But not only



were pecuniary supplies vouchsafed in answer to prayer. Many lives were spared; persons apparently in hopeless stages of disease were restored; and success was given in cases of serious and dangerous operations. In the case of one poor man, both of whose legs were amputated under very unfavourable circumstances, healthy action took place with such rapidity, that both wounds were healed in less than two weeks. And more permanent benefits than these were conferred. Many were convinced of the truth of Christianity; not a few sought the Lord by prayer, and experienced the power of the Good Physician to cure the sin-sick soul. During the nine months above alluded to, sixteen patients from the hospital were baptized, and thirty others became candidates for admission into one or other of the various mission churches in Ning-po.

The incessant physical and mental labour inseparable from the sole charge of such an institution, in addition to the ministerial duties still devolving on the writer, produced an effect which, though anticipated, could not in the absence of additional labourers be avoided; but which afforded another occasion for the manifestation of the faithfulness and loving care of Him, who worketh all things after the counsel of His own will. Completely prostrated by repeated attacks of illness, the only hope of restoration to health seemed to lie in a voyage to England,

and a temporary residence in his native land. As heretofore, the Lord was present with His aid. The means for our return were supplied; and that so liberally, that we were able to bring with us a native Christian\* to assist in translations or revisions, and to instruct in the language such helpers as the Lord might raise up for the carrying on and extension of the work. That He would do this we had no doubt, as we had been enabled to seek it from Him in earnest, believing prayer for many months previously. Under date of January 16th, 1860, we had written to a Christian friend in England as follows:—

“Do you know of any earnest, devoted young men, desirous of serving the Lord in China; who, not wishing for more than their expenses, would be willing to come out and labour here? Oh, for *four* or *five* such helpers! They would probably preach in Chinese in six months. In answer to prayer the means would be found.”

The day before leaving China, we wrote as follows to our friend, W. T. Berger, Esq., whom we had known before leaving England, and who had ever strengthened our hands in the Lord while in that distant land:—

“We are bringing a young Chinese brother with us to assist in translating, and, I hope, to assist in teaching the dialect to fellow-labourers, if the Lord induce any to return with us.”

\* Wông Læ-djün, now (1868) pastor of a native church in Hang-chau, the capital of Cheh-kiang.

And throughout our voyage our earnest prayer to God was that He would overrule our return to this country for good to China, and make it instrumental in raising up *at least five helpers* to labour in Ning-po and the province of Cheh-kiang.

We had not been long in England ere we met with some Christian brothers desirous of serving the Lord in China. We had more or less intercourse, both personally and by correspondence, with five; and after much prayer were led to invite one of them, Mr. James Meadows, to London, to reside with us for a time; with a view to our making his acquaintance more perfectly, and to his commencing the study of the language. He had already been used of the Lord in the conversion of souls, and was not ashamed to confess Him before men. It was no easy thing for a young man accustomed to active employments, suddenly to relinquish them and to devote the whole of his time to study. But the Lord helped him in answer to prayer. He commenced his daily study of the language with prayer, and with prayer prosecuted it. He made such progress as left no doubt of his ability to master the language; and the health of dear Mr. Jones failing rapidly, we were enabled, through the kind co-operation and aid of our dear friend, Mr. Berger, to take a passage for Mr. Meadows and his young wife in the



*Challenger* in January 1862. He arrived in Ning-po in the month of June, and was soon able to commence missionary work. In the temporary absence of Mr. Jones in the month of September, and before Mr. Meadows was able to speak and preach with fluency, he conducted the meetings by giving out hymns and reading portions of Scripture in the colloquial; while the native helpers would give an address or exhortation, and engage in prayer. In two months from this time he opened a day-school for native boys, with the aid of a Chinese teacher; and when Mr. Jones left China, his presence there became invaluable. One of the American missionaries, Mr. Lord, in addition to the duties connected with his own church and mission work, kindly consented to act as pastor for the time being, to take one service each Lord's day, conduct the church-meetings, &c. And this self-denying service of love he long continued to perform. The other meetings, all the evangelistic work, the visitation of converts, &c., our brother Mr. Meadows has zealously and faithfully attended to, or superintended.

When his work commenced, it was of a very up-hill nature. Besides the difficulties arising from his as yet imperfect knowledge of the language, the state of society was only slowly recovering from the violent upheaving to which it had been subjected by the rebels, and the converts were still very much

scattered. But by God's grace, our brother persevered, and success crowned his efforts. Some of those who had been under discipline were restored; others who had been cold and dead were quickened. The services of the native brother first given to us, Mr. Nyi, were blessed. One of the members, Mr. Chü, a literary man, recently went into a Buddhist nunnery, and preached the Gospel with such power, that the abbess, one of the nuns, and a neophyte about to take the veil, were converted, and ere long accepted for baptism. The nun, who was very ill at the time, fell asleep in Jesus before the appointed day arrived. The abbess and the neophyte were subsequently baptized by Mr. Lord, with fourteen others; four of whom were associated with Mr. Lord's own church, and the rest with the little flock among whom our brother Meadows is so successfully labouring. In this number was the mother of Mr. Chü himself: she has since fallen asleep in Jesus. Another brother, a simple countryman, named Kyüô-yiao, brought to the Lord in the year 1859, has so fully preached the Gospel in his own neighbourhood, that in going through it for thirty or forty li (nine to twelve miles), Mr. Meadows scarcely met with an individual who had not heard more or less of Jesus from his lips.\*

\*At the present time (1867) at 'O-z, Kyüô-yiao's native place, an interesting little church has been gathered, through the spontaneous and unremunerated exertions of this earnest brother.

Up to the time of Mr. Meadows' coming up to London, he had no acquaintance with any other language than his own. Before, however, he had been long in Ning-po, he wrote a letter to the Chinese brother in England above referred to, the idiomatic composition of which gave pleasing evidence of the progress he had already made in the study of the vernacular of that place. And we have since had the concurrent testimony of different individuals, to the fluency and correctness with which he now speaks. Mr. Chü in writing of him says,—“Mr. Meadows is in Ning-po. He is both diligent in the work of God, and speaks the Ning-po colloquial very well. He and I are most intimate friends.” God's blessing has so rested on the church in which Mr. Meadows has been labouring, that since the departure of our dear brother, Mr. Jones, upwards of forty persons have been added to it by baptism.

We have referred above to our valued friend and brother, Mr. Lord, who, in our absence, kindly undertook the pastoral oversight of our little church in Ning-po. Mrs. Lord, who in faith in the living God is conducting an orphan school, has likewise been much blessed in labouring amongst the native women, to whom God has given her a wide door of access. She has one or two Chinese Christians with her, labouring as Bible-women. Writing in the autumn of 1864, she stated that if she had five Bible-women,



she could easily give to each of them a district which would furnish her ample employment; and that if she were able to give up the whole of her time to the carrying on of this work, she might be employed from morning to night, in teaching Chinese women to read the Scriptures in the Romanized colloquial. With the duties of the orphan school devolving upon her, this was, of course, impossible: and as opportunities for working among the women continually increased, she wrote most earnestly, begging for some one to be sent out to assist her in the school. It was distressing to hear, by mail after mail, of openings of which she could not avail herself; of large districts, where every house was open to her, whose female residents were eager to hear her instruction,—districts, in each of which she might have spent the whole of every day, but to which she could only devote a few hours weekly or fortnightly, on account of other claims, equally or still more imperative. “The harvest,” she wrote, “truly is plentiful, but the labourers are few: pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.” A sister was found anxious to assist Mrs. Lord in her school; the Foreign Evangelist Society kindly provided the expense of her passage to China; and other friends contributed the requisite funds for her outfit. She arrived in Ning-po about the middle of February,

1865. Mrs. Lord writes under date of April 5th, as follows:—

“Dear Miss —— is already able to help me a great deal in the school, and yet I do not find my time less occupied—indeed I have given less time to study since she came than I did before. I am continually having fresh openings amongst the women, especially in distant country places; and I have to look after church-members, and applicants for baptism; besides which I have two regular meetings weekly for women. Then I have sundry little accounts to keep, to superintend the school, and take a class for reading and another for geography as often as I can, which I must say is not very often. I think Miss N—— a very nice person, and she is also very diligent.”

Since the above was written, Miss —— has continued to progress in the knowledge of the language, and promises, with God's blessing, to become a useful worker in this part of the vineyard.\* We can hardly pass from her case without remarking that with such a call for labourers as exists in China, and with such openings for making Christ known to the poor heathen women, we long to see many dear sisters in Jesus go forth in faith in His name to extend the work; and we fully expect the Lord to answer prayer and provide funds for the outfit, passage, and support of some of the sixteen sisters more or less known to us, who have signi-

\* Miss —— has since married, and retired from missionary work (Nov. 1867).

fied their desire to serve the Lord in that distant land.\*

On the 25th of September 1863, a dear brother in the Lord, Mr. Stephen Paul Barchet, called on the writer in London, and signified his desire to preach Jesus to the poor Chinese. A native of Stuttgard in Germany, he came to England in 1861, desiring to escape the restraint of his father's roof, and to enjoy the world. At the house of a friend, he met Mr. Hall, a deacon of the church of which he subsequently became a member, who lent him a copy of "The Lord's dealings with George Müller." About this time, Mr. Günzler, a German curate, and a very dear friend of Mr. Barchet, came to London to preach during the time of the Exhibition of 1862; and Mr. Barchet rejoiced to meet his friend once more. After being absent from home for a few days, on his return, he hastened to visit Mr. Günzler again; but found him lying dead, having been suddenly carried off by typhus fever. He went home crushed with sorrow, and asking himself, "Where should I be if I died so?" He prayed, read the Scriptures, and also the account of the conversion of Mr. Müller in the book that had been lent him, and argued thus with himself:—"Mr. Müller was a wicked

\* Several of these sailed in the *Lammermuir*, and have already been much blessed in working among the Chinese women of Hang-chau, &c. (Nov. 1867).



young man—Jesus Christ has pardoned him—He can pardon me—the blood that cleansed him can cleanse me.” He afterwards attended the ministry of Mr. Marshall, at Bryanston-hall, and soon found assured rest in Christ, and was baptized. Panting now to serve with all his powers his loving and beloved Redeemer, he devoted himself to the Lord’s work in China. Shortly after this, he commenced the study of Chinese, and made remarkable progress in it. After two lessons in the language, and private study in the meantime, he wrote a note to the Chinese brother mentioned above as having come to England, which, though far from being perfect in idiom, was still intelligible, and very creditable to one who had commenced the study but a fortnight before. Through the kindness of the Professors of the Medical College of the London Hospital, he was permitted to study medicine there gratuitously: and in this also his progress was encouraging. He was preparing for the matriculation examination of the London University, when, very unexpectedly, the Lord opened the way for his departure to China. A gentleman residing in Scotland, a perfect stranger, most kindly offered through a friend, a free passage for two missionaries to China, in a magnificent iron steamer of which he was the owner. When this intelligence was first communicated to Mr. Barchet, and he was asked whether he was pre-

pared to leave on so short a notice as the early departure of the steamer allowed, he spent a few moments in silent prayer, and then replied,—that it would be a disappointment to go before passing the examination, for which he had been preparing for some time; and that he had hoped for much happy intercourse with the writer and his family on the voyage out; but that he was quite prepared to give these up, and to leave that very night, if it were the Lord's will.

Our dear brother went forth, looking to God for the supply of all his need; but the church of which he was a member determined that, as far as in them lay, it should be their privilege to minister to that need. They lovingly provided him with a suitable outfit; and on Monday evening, March 13th, 1865, met at Shouldham Street Chapel (which was kindly lent for the occasion), to take leave of him. In the course of the meeting, his pastor, Mr. Marshall, remarked that—

“He himself felt deeply the parting; for he had for Mr. Barchet the affection of a father, and the love of a brother. Since the day that Mr. Barchet had known the Saviour, he had not wrung from his pastor one tear, nor caused him one sigh; and now that they had to take leave of him, they did it with much pain; and yet, if with pain, still with joy; the pastor and the church gladly gave him, as they would their most precious gift, to the Saviour's service. He added, that the church, in sending him forth, was animated by a conviction that God had qualified him for the work; having given

him not only a heart to serve Christ, but many natural and spiritual gifts to be devoted to His service. With mingled gladness and sorrow he bade him farewell in the name of the church.

“The deacons, Messrs. Hall and Challice, then most affectionately and earnestly commended the missionary to God in prayer.”

His pastor writes of him,—

“Though slightly built, he is yet capable of great exertion, very energetic, and industrious; he has a most gentle and affectionate disposition, attracting the love of all who know him; and yet he is resolute and firm. Though quite young, he already writes five languages.”

Mr. Barchet, and another brother who had been studying Chinese for some months, sailed from the Clyde on the 1st of April, after having experienced much Christian hospitality and kindness in the city of Glasgow. The expense of the outfit, &c., of Mr. Barchet's companion was met by the unsolicited donations of the Lord's people, sent in answer to prayer. After our friends had sailed, a Christian lady kindly sent us a donation of £30. To us there seemed no immediate need for the whole of this sum; but our Father had foreseen, and was providing for, an emergency which soon arose. Part of it, with other funds remaining in hand, was sent to China; and the rest was soon wanted, as will be seen from the sequel. We had at this time residing with us, a dear brother from Aberdeen, Mr. George Crombie. He and Miss Skinner, his intended wife, were pur-



suing the study of the language, preparatory to missionary labour in China. Devotedly attached to each other, they had been engaged for four years or more, and were to have been married in about five or six weeks; preparations for their union being far advanced. But their departure for China was not immediately anticipated.

The steamer *Corea*, in which our friends had sailed, proceeded as far as the south of the Bay of Biscay, when she fell in with a ship containing a valuable cargo, which had been abandoned by its crew in a severe storm. The captain took possession of this prize, worth some thousands of pounds, which thus became the property of the owner and crew of the *Corea*; and turning back, towed it into Plymouth harbour. The steamer was detained there for a few days, when the Lord permitted our faith to be severely exercised by a heavy trial. Mr. Marshall and the writer, having proceeded to Plymouth, received the painful intelligence, that Mr. Barchet's companion had determined not to go forward to China. He had caught a serious cold before leaving Glasgow, had suffered much from sea-sickness, and was very ill when they reached Plymouth. Unnerved in mind and body, he felt unprepared to set out again, at that time, for China.

Many circumstances combined to make the drawing back of our brother peculiarly painful to us.

After many months' study, he had attained to considerable proficiency in the language. China's need we felt to be very great—"the harvest was plentiful, but the labourers were few." The free passage so generously accorded, appeared lost; as did all immediate use of the articles procured at considerable cost for his outfit. And, above all, we feared disgrace to the cause of our God, and discouragement to the friends of the mission work. At this critical juncture, our beloved brother, Mr. Crombie, nobly stepped forward to fill up the gap; and this, not only with the assent of his intended bride, but with her hearty concurrence. "Go!" she said, "and show that you love the cause of God more than me." After two hours of prayerful consideration, he calmly resolved to make the sacrifice; and proceeded to Plymouth by the first express train of the next morning. In sixteen hours after the receipt of the telegram announcing the drawing back of Mr. Barchet's companion, Mr. Crombie was on his way to take his place, provided the consent of the captain and of the owner of the vessel could be obtained. He arrived in Plymouth about 4.45 P.M. The captain's consent had, in the meantime, been conditionally given, and the owner's kind permission reached us about an hour after Mr. Crombie's arrival. A few necessary articles were hastily purchased; we saw our dear brother on board, united in prayer with

him and Mr. Barchet, and about half an hour after midnight, left them already on their way to China.

They were favoured with a prosperous passage as far as the Cape of Good Hope. They put into Table Bay for the purpose of taking in coal; but not finding any there, the captain decided, on Tuesday evening, May 16th, to take the steamer into Simon's Bay. As they left Table Bay they had very rough weather, but, through the goodness of God, were preserved from every danger. The gale, which was commencing in the evening as they left, increased in violence through the night, and raged the next day with terrific fury. At 10 A.M. on Wednesday, there were twenty-eight sea-going vessels and about thirty smaller craft in Table Bay. By 8 P.M., eighteen of the sea-going vessels and all the smaller craft were stranded or destroyed. The following extracts from the *Port Louis Commercial Gazette* of June 10th, 1865, are given to show how great was the danger, and how real and remarkable was the deliverance which our dear brothers experienced:—

“CAPE TOWN, *Friday, May 19, 1865.*

“One of the most destructive gales that has ever visited Table Bay occurred on Wednesday, the 17th inst., two days after the departure of the mail steamer *Roman* for England.

“We are obliged to pass over the description of the wrecks as they occurred [during the day], and the efforts made to save lives and property, and come to the more important part of the narrative.



“ At this time (sunset) the scene was terrible in the extreme. Immediately before he finally sank behind the Lion’s Hill, the sun broke through the barrier of clouds that had intercepted his rays during the day, and shone brightly upon the bay, illuminating, for the moment, every feature of the scene of havoc. At this time there were lying upon the beach, more or less dismantled, fifteen sea-going vessels, besides smaller craft; a tremendous sea was rolling in, threatening every moment to carry away the few vessels remaining at their anchors. The bark *City of Peterborough* and the steamer *Dane* were dragging their anchors, and signalling in vain for more anchors and warps. The steamer *Athens* also was showing signals of distress, and letting off large quantities of steam, showing that she was prepared at any moment to put forth her full power. There was every prospect of the gale increasing, with a probability that, ere the morning should break, there would not be a vessel remaining at anchor. Mr. Anderson offered £500 for an anchor to be run to the *Dane*, and Mr. Searle £1000 for one for the *City of Peterborough*; but without effect; no boat would incur the risk. Directly afterwards, the *Athens* signalled that her last anchor was gone; and on such a scene the sun went down.

“ After the sun had set, the fury of the gale increased. The barometer continued to fall. The *City of Peterborough* had been dragging her anchors all day. Shortly after sunset she broke adrift, and finally struck upon a reef some distance from the shore. The cries of her crew for assistance could be plainly heard from the shore, but all attempts to communicate with them failed. The captain (Wright), his wife, and child, and a crew of fifteen, all perished.

“ But the most shocking catastrophe was the loss of the mail steamer *Athens*. About six o’clock in the evening her last anchor parted, and she attempted to steam out to sea. At first she appeared to make considerable headway; but before seven o’clock she drifted broadside on to the rocks near Green Point, and very speedily broke up. The calls for help of those on board of her could be distinctly heard upon the shore, amid the

roar of the breakers; but the crowd of persons whom these cries attracted were powerless to aid. All that those on shore could do was to light a fire, and thereby indicate to those on board that their peril was known. There was not a rope or lantern at the lighthouse; no rockets nor Manby apparatus within a mile or two of the spot. And yet for two hours a continued wail of anguish and appeals for help came from the steamer, which occasionally could be seen lying on the rocks; she was broken-backed, but still above water, with masts standing, till after nine o'clock. Fragments of wreck washing ashore then bore testimony that the ship was rapidly breaking up. About ten o'clock the cries ceased, and thick darkness gathered over the scene. Captain Smith, Dr. Curtis, and all hands perished. There were thirty persons on board of her. She was to have left for Mauritius on the following day, but fortunately none of her passengers had embarked.

“Of twenty-eight sea-going vessels in the bay at 10 A.M. on Wednesday, at 8 P.M. on the same day but ten remained. In Simon's Bay also the gale was very severely felt.”

During this dreadful day eighty or ninety lives were lost in Table Bay; but our friends were preserved in Simon's Bay from all harm. Not in vain had the prayers of many of God's people been offered for their preservation; they were not unheeded,—they were not unanswered.

On the following Lord's-day our friends went ashore, and were most kindly received and entertained by one of the missionaries of Simon's Town. They had an opportunity of preaching; and, after the evening service, a lady asked their acceptance of a purse containing £4. They were both refreshed and encouraged by this token of Christian love; but

they did not know how seasonable the help would prove to be when they reached Hong-kong, at which port they safely arrived in due course. One of their first inquiries was for letters, but to their disappointment they found none. Letters (some of which contained remittances) had been sent to them by different individuals, and by two or three successive mails; but, strange to say, not one of them was forthcoming.\* All the money they had was consequently needed, and proved just sufficient to pay their passage by a Hamburg bark which was going direct to Ning-po. They arrived there on the 24th of July, and found other letters and remittances awaiting them. Thus ended a voyage remarkable from first to last for providential mercies.

We must now take our readers back to the day when our two brothers sailed from Plymouth. In his own cabin on board the *Corea*, on the 12th of April, Mr. Crombie requested the writer to hasten the departure of Miss Skinner as much as possible, that the painful separation might not be needlessly prolonged. He was assured that no effort on the writer's part should be wanting; but was reminded that we had not £1 in hand towards the £75 or £80 that would probably be needed for her outfit and passage. We knelt down in his cabin, and asked

\* God has since answered prayer, and these letters, after being lost about six months, have reached our friends.



Him who opens and no man shuts, who shuts and no man opens, to provide the needed means and suitable escort for her going forth. Mr. Crombie, writing from Teneriffe, sent no note for her, expecting and believing this prayer to be answered. And he was not mistaken; for on the 26th of April, just one fortnight after Mr. Crombie's departure, Miss Skinner sailed for China in the *Prince Alfred*, Captain Ellison, her passage and outfit all provided by a prayer-answering God, through His believing people. She sailed, too, under the escort of a missionary and his wife, and in a vessel whose captain and chief officer were both Christian men.\*

When our beloved sister, Miss Skinner, had sailed, the prayer was fully answered which had been first offered to the Lord in China in the year 1859, for five additional labourers for the work in Ning-po and the province of Cheh-kiang. And now, in going forward and seeking from the Lord twenty-four more labourers, for the interior provinces, we are not entering on a new and untried path of service. The same God who has raised up our brothers, Meadows, Barchet, and Crombie, and our two sisters, can raise up others to follow them, and to extend the work into every province of China.

\* She reached Ning-po in safety, and was united in marriage to Mr. Crombie.

He can raise up—He will raise up—“willing, skilful men” for every department of service. All we are now proposing to do is to lay hold on His fulness which has called us to this service; and in obedience to *His* call, and in reliance on *His* power, to enlarge the sphere of our operations, for the glory of His name who alone doeth wondrous things.

The question, however, might be raised as to whether the interior of China, though evidently needing the Gospel, and nominally open to us by treaty-right, will, in point of fact, prove accessible. We would answer this question by another:—When the Lord Jesus gives a definite command, is it our place to ask whether it can be obeyed or not? The terms of His command are explicit,—in “*all* the world” and “to *every* creature” He would have the Gospel preached; and He answers every objection and meets every difficulty in the very outset, by assuring us that all power is given unto Him in heaven and in earth, and that He who is true, and therefore can neither fail nor forget, who hath the key of David, to open or to shut as pleaseth Him, is with us alway, even unto the end of the world. The dangers and difficulties in the way will be neither few nor small; but with Jesus for our leader we may safely follow on. These dangers, and difficulties, and trials, while leading to a greater realization of our own weakness, and poverty, and

need, will also constrain us to lean more constantly, to draw more largely, and to rest more implicitly, on the strength, the riches, the fulness of Jesus. "In the world ye shall have tribulation, but in Me ye shall have peace," will be the experience of those engaged in the work. If it be for God's glory, for the benefit of His cause, and for the true interest of those labouring, the times of greatest trial and danger will be the times when His delivering power will shine forth most conspicuously; and if otherwise, His sustaining grace will prove sufficient for the weakest servant in the conflict.

"Jesus is our Shepherd, wiping every tear,  
Folded in His bosom, what have we to fear?  
Only let us follow whither He doth lead,  
To the thirsty desert, or the dewy mead.

Jesus is our Shepherd, well we know His voice!  
How its gentlest whisper makes our hearts rejoice!  
Even when it chideth, tender is its tone;  
None but He shall guide us; we are His alone.

Jesus is our Shepherd, folded in His arm—  
Though the wolves may ravin, none can do us harm:  
When we tread death's valley, dark with fearful gloom,  
We will fear no evil, victors o'er the tomb."

As this pamphlet may fall into the hands of some who may be led to think of personally engaging in the work, the writer will refer to one or two incidents in his own experience, in which God's provi-



dential interposition on behalf of His servants was very manifest.

In April 1855, in company with the Rev. J. S. Burdon of the Church Missionary Society, he visited the island of Tsung-ming, and the north bank of the Yang-tse-kiang, for the purpose of preaching the Gospel, and distributing copies of the New Testament. The following extracts are taken from his journal, written at the time:—

“ *Thursday, April 26th.*—This morning, about breakfast-time we arrived at Jen-how-kiang. After breakfast, we commended ourselves to the care of our heavenly Father, and sought His blessing before proceeding to the great city of Tung-chau. The day was the very opposite of yesterday, being as dull and wet as that was fine and clear. We both felt persuaded that Satan would not let us assail his kingdom as we had done, without raising up opposition or persecution; but we also felt fully assured that it was the will of God that we should preach Christ here, and distribute the Word of truth to this people. We were sorry that we had so few books left for so important a place, but the result proved that this also was providential. Our teachers endeavoured to persuade us not to go; but we determined, by God’s help, that nothing should hinder us. We directed them, however, to remain in one of the boats; and, if we did not return, to learn all that they could respecting our fate, and make all possible haste to Shang-hai, and give information to our friends. We also left orders that the other boat should remain a little outside, if we did not return that night; so that if we did afterwards get back, we might not be detained for want of a boat. We then put all our books, except some dozen or less, into two bags, and with one servant, who always accompanied us on these occasions, set off for the city, some twenty li (or seven miles) distant. Walking was out of the question, both from the state

of the roads, and from the distance; so we availed ourselves of the wheel-barrow, here the only conveyance to be had. It is cheaper than the sedan, only requiring one coolie; but is by no means an agreeable conveyance on rough, dirty roads. We had not got far before the servant requested permission to go back, as he was thoroughly frightened by the reports he heard of the native soldiers. Of course we at once consented, as we did not wish to involve any one else in trouble, determining to carry our books ourselves, and look for physical as well as spiritual strength to Him who had promised to supply *all* our need. A very respectable man came and warned us against proceeding, as we should find to our sorrow what the Tung-chau militia were, if we did. We thanked him for his advice, but did not act upon it, as our hearts were fixed; and whether to bonds, imprisonment, or death, or whether to distribute our Scriptures, tracts, &c., in safety, and return unhurt, we knew not: but we determined, by the grace of God, not to leave Tung-chau without the Gospel, nor its teeming thousands to die in uncared-for ignorance of the way of life. A few more steps, and my bearer would proceed no further; so I had to seek another, who was fortunately easily found.

“As we went on, the ride was anything but agreeable, in the rain and through the mud. We could not help feeling our position, though we wavered not for a moment. At intervals we encouraged one another with promises of Scripture, and verses of hymns. That verse—

‘The perils of the sea,  
The perils of the land,  
Should not dishearten thee,  
Thy *Lord* is nigh at hand.  
But should thy courage fail,  
When tried and sore oppressed,  
His promise shall avail,  
And set thy soul at rest.’—

seemed particularly appropriate to our position, and was very comforting to me. On our way, we passed through a small town of about a thousand inhabitants, called Sing-keau-chen;

and here, in the mandarin dialect, I preached Jesus to a good number of people. I never was so happy in speaking of the love of God and of the atonement of Jesus: my own soul was richly blessed, and filled with joy and peace; and I was able to speak with unusual ease and freedom. And how gladdened was my heart when afterwards I heard one of my hearers repeating to the new comers in his own native dialect, the truths I had been telling him. Oh! how thankful I felt to hear a Chinese, of his own accord, telling his fellow-countrymen that God loved them; that they were sinners, but that Jesus died instead of them, and paid the penalty of their guilt. That one moment repaid me for all the trials I had passed through; and I thought that if the Lord granted His Holy Spirit to change the heart of that man, we had not come here in vain. I felt as if I could say with Simeon, 'Lord, now lettest Thou Thy servant depart in peace.' We distributed a few Testaments and tracts, for the people read well, and we could not leave them without the Gospel. It was well we did so, for when we reached Tung-chau, we found we had quite as many left as we had strength to carry.

"Passing on, as we approached the western suburb of the city, the prayer of the early Christians (Acts iv. 24-29) when persecution was commencing, came to my mind; and in the petition, 'And now, Lord, behold their threatenings, and grant unto Thy servants, that with all boldness they may speak Thy word,' I most heartily joined. Before entering the suburb, we laid our plans, so that we might act in concert; and told our wheel-barrow men where to await us, that they might not be involved in any trouble on our account. Then, looking up to our heavenly Father, we committed ourselves to His keeping, took our bags, and set off for the city. We walked along the principal street leading to the West Gate, for some time uninterfered with; and were a little amused at the unusual title of Huh-kway-tsz (black devils), which was applied to us. We wondered at it at the time, but afterwards found it was our clothes, and not our skin, that gave origin to it. As we passed several of the soldiers, I remarked to Mr.



Burdon that these were the men we had heard so much of, and yet they seemed inclined to let us pass quietly ; but at length, long before we reached the gate, a tall and powerful man, made tenfold more fierce by partial intoxication, let us know that all the militia were not so peaceably inclined, by seizing Mr. Burdon by the shoulders. He endeavoured to shake him off. I turned round to see what was the matter, and in almost no time, we were surrounded by a dozen or a score of these brutal wretches, and were being hurried on to the city at a fearful pace.

“My bag now began to feel very heavy, and I could not change hands to relieve myself. I was soon in a most profuse perspiration, and was scarcely able to keep up with them. We demanded to be taken before the chief magistrate, but were told, with the most insulting epithets, that they knew where to take us, and what to do with such persons as we were. The man who first seized Mr. Burdon soon after came to me, and became my principal tormentor ; for I was neither so tall nor so strong as my friend, and was therefore less able to resist him. This man all but knocked me down repeatedly, seized me by the hair, got hold of me by the collar so as almost to choke me, grasped my arms and shoulders, making them black and blue ; and had this treatment continued much longer, I must have fainted. All but exhausted, how refreshing was the remembrance of a verse, sent to me by a friend last mail,—

‘We speak of the realms of the blest,  
That country so bright and so fair ;  
And oft are its glories confess’d,  
But what must it be to be there !’

To be absent from the body, to be present with the Lord, to be free from sin, are surely blessings, though not equal to what we shall enjoy after the resurrection. And this is the end of the worst that man’s malice can bring upon us.

“While we were walking along, Mr. Burdon tried to give away one or two books that were under his arm, not knowing whether we might have another opportunity of so doing ; but

the fearful rage of the soldier, who made those who had received them give them up to him, and the way he insisted on manacles being brought (which fortunately were not at hand), convinced us that in our present position we could do no good in attempting book-distribution. There was nothing to be done but quietly to submit, and go along with our captors. Once or twice there was a quarrel as to how we should be dealt with; the more mild of our conductors saying we ought to be taken to the magistrate's office, but the others wishing to kill us at once without appeal to any authority. Our minds were kept in perfect peace; and when thrown together on one of these occasions, we reminded each other that the apostles rejoiced that they were counted *worthy* to suffer in the cause of Christ. Having succeeded in getting my hand into my pocket, I took out my Chinese card (if the large red paper, bearing one's name, may be so called), and after its production was treated with more respect. I demanded that this should be given to the chief official of the place, and that we should be led to his office. I also told the man who was tormenting me so, that he had better be cautious how he treated foreigners and Englishmen; or he might learn some day to his cost, that they were not to be maltreated with impunity. On this he left me and went to Mr. Burdon, to whom he said, with fiendish malice and rage depicted on his countenance, 'You are no foreigners;' and do what we would, we could not persuade them that we were. Oh! the long weary streets that we were dragged through; I thought they never would end, and have seldom felt more thankful than when we stopped at a place where we were told a mandarin resided.

"Quite exhausted, bathed in perspiration, and with my tongue cleaving to the roof of my mouth, I leaned against the wall; and Mr. Burdon was in much the same state. I requested them to bring us chairs, but they told us to wait; and when I begged them to bring us tea, I received the same answer. Round the door was a very large crowd, and Mr. Burdon, collecting his remaining strength, preached Christ Jesus to them. Our cards and the books had been taken into

the mandarin, but he proved to be one of low rank ; and, after keeping us waiting some time, he referred us to his superiors in office. We were told to go on, but now most positively refused to move a single step, and insisted on sedan chairs being brought. After some demur this was done ; we got in and were carried off. On our way we felt so glad of the rest which the chairs afforded us, and so thankful at having been able to preach Jesus in spite of Satan's malice, that our joy was depicted on our countenances ; and, as we passed along, we heard some say that we did not look like bad men, while others seemed to pity us. When we arrived at the magistrate's office, I could not think where we were being carried to : for we passed through some great gates that looked like those of the city wall, but when we got through we were evidently not outside the city. A second pair of gates suggested the idea that it was a prison to which they were taking us : but when we came in sight of a large tablet, on which was inscribed, Ming-chz-fu-mu,—the father and mother of the people,—it showed we were all right, for this is a title assumed by the magistrates.

“ Our cards were again sent in, and after a short delay, we were taken into the presence of Chin Ta Laou-ya,—the great venerable father Chin ; who, as it proved, had formerly been Taou-tai of Shang-hai, and consequently knew the importance of treating foreigners with courtesy.

“ On coming before him, some of the people fell on their knees and bowed down to the ground, and my conductor motioned for me to do the same ; but, it is needless to say, without success. This mandarin, who seemed to be the highest authority of Tung-chau, and wears an opaque blue button on his cap, came out to meet us, and treated us with every possible token of respect. He took us into an inner apartment, or more private room, but was followed by a large number of writers, runners, and other semi-officials. I related to him the object of our visit, and begged permission to give him a copy of each of our books and tracts, for which he thanked me. As I presented him with copies of the New Testament, part of the Old



(from Genesis to Ruth), and some tracts, I gave him a short account of them ; and also gave him a brief summary of our doctrine, telling him that all were sinners, but that Jesus Christ, the Son of the only living and true God, had come down to this earth and paid our debt on the cross ; that, having risen from the dead and ascended into heaven, He is now interceding for us ; that belief in Jesus was the only way to secure everlasting life, and any works of righteousness that we could do were of no avail, &c. He listened very attentively, as, of course, did all the others present. He then ordered some refreshments to be brought in, of which he partook with us. These were very welcome to us.

“ After a long stay, we told him we wished to see something of his city, and to distribute the books we had with us, before our return. To this he consented ; we then told him we had been most disrespectfully treated as we came in, but did not think anything of that, as we were aware the soldiers knew no better ; but we had no desire to have it repeated, and requested him to give orders that we should not be molested. This also he promised to do ; and, with every possible token of respect, he accompanied us to the door of his official residence, and sent several runners to see that we were respectfully treated. We distributed our books well and quickly, and left the city quite in state. It was amusing to see what use the runners made of their tails. When the way was stopped up, they used them as whips, and laid them about the people’s shoulders, right and left. We had a little trouble to find our wheel-barrows, but did so eventually ; and paying our chair coolies, mounted the humble vehicles, and returned to our boats. We were accompanied about half-way by one of our attendants from the magistrate’s office, who then begged leave to go back, as it rained and was dirty ; to which, of course, we had not the slightest objection. And finally, between 6 and 7 P.M., we got back to our boats in safety, sincerely thankful to our Heavenly Father for His kind aid and protection.”

The next incident to which we will refer, occurred during a missionary journey taken in 1855-56, with

the Rev. W. C. Burns, of the English Presbyterian Mission. We reached Wu-chen, or Black Town, in the province of Cheh-kiang, the inhabitants of which, we had been told, were the wildest and most lawless people in that part of the country. Such we found them to be: the town was indeed a refuge for salt-smugglers and other bad characters.

“*January 8th, 1856.*—Commenced our work in Wu-chen this morning by distributing about 300 hand-bill tracts, and some Testaments. The people seemed much surprised, and we could not learn that any foreigner had been here before. We preached twice, once in the temple of Kwanti, and afterwards in an empty space left by a fire, which had completely destroyed a great many houses. In the afternoon we preached again to a large and attentive audience, on the same site; and in the evening we all went to a tea-shop, where we had a good opportunity of speaking for some time: but it got noised abroad that we were there, and too many people coming in, we had to leave. The native assistants, Dzien and Kway-hwo, were, however, able to remain. On our way back, we spoke to a number of people on a bridge, for a short time; and had abundant reason to be thankful and encouraged by the result of our first day’s labours.

“*January 10th.*—First sent Dzien and Kway-hwo to distribute some sheet tracts. After their return we went along with them, and, in a space cleared by fire, we separated, and addressed two audiences. On our return to our boats for lunch, we found, as usual, people waiting and desiring books. Some were distributed to those who were able to use them; and then, desiring the people to wait while we took lunch, I went into my boat and closed the door. I had only just poured out a cup of tea, when a battering began, and the roof was at once broken in. I went out at the back, and saw four or five men taking the large lumps of frozen earth turned up in a field close by, weighing, I should suppose, from seven to fourteen pounds each, and throwing them at the boat. Speaking to them was of no

use ; and it was not long ere, by this means, and by battering at the side with the plank placed to walk on and off by, a considerable part of the *house* of the boat was broken to pieces, and no small quantity of earth covered the things inside. At last, Dzien got a small boat that was passing to land him at a short distance, and by a few tracts he drew our assailants away, and thus ended the assault. We now learned that, of those who had done us this mischief, only two were natives of the place, the other three being salt-smugglers ; and that the cause was our not having satisfied their unreasonable demand for books. Most providentially, no one was injured ; and, as soon as quiet was somewhat restored, we all met in Mr. Burns's boat, and joined in thanksgiving that we had been preserved from personal harm, praying for the perpetrators of the mischief, and that it might be overruled for good to us and to those with us. We then took our lunch, and went on shore ; and but a few steps from our boats, addressed the large multitude who soon assembled. We were specially assisted ; never were we heard with more attention ; and not one voice was sympathizing with the men who had molested us. In the evening also, in the tea-shop, the same spirit was manifested, and some seemed to hear with joy the glad tidings of salvation through a crucified Saviour. As we came home, we passed a barber's shop still open, and I went in, and while getting my head shaved,\* had an opportunity of speaking to a few people, and got a couple of sheet tracts pasted on the walls for future customers to see.

“*January 11th.*—A respectable shopkeeper, of the name of Yaou, received from us, on the first or second day of our stay at Wu-chen, a portion of the New Testament and a tract ; and yesterday, when our boat was broken, he came to beg for some more books. At that time we were all in confusion from the damage done, and from the earth thrown into the boat ; we therefore desired him to come again in a day or two, when we would supply him. He came this morning and handed in the following note :—

“ ‘ On a former day, I begged Burns and Taylor, the two

\* The writer had at this time adopted the Chinese costume.



*Rabbis*, to give me good books. It happened that, at that time, those of our town whose hearts were deceived by *Satan*, not knowing *the Son of David*, went so far as to dare to *raca* and *moreh*, and injure your respected boat. I thank you for promising afterwards to give the books, and beg the following,—Complete New Testament, Discourse of a Good Man when near his Death, Important Christian Doctrines, Almanac, Principles of Christianity, Way to Make the World Happy,—of each one copy. Sung and Dzien, and all teachers, I hope are well. Further compliments are unwritten.'

"The note is interesting, as showing that he had been reading the New Testament attentively, as the italicized words were all taken from it. His use of *raca* and *moreh* for reviling, shows that their meaning was not lost upon him.

"After supplying this man, we went out with Dzien and Kway-hwo into the east of the town, and spoke in the street for a short time. After our return to the boats, I was called upon by two Chih-li (Pechihli) men, who are in the magistrate's office here. I was greatly assisted in speaking to them of a crucified Saviour, in the mandarin dialect; and though one of them did not pay much attention, the other did, and made inquiries that showed the interest he was taking. After they left, I went on shore; and spoke to the people collected there, as soon as Kway-hwo, who was then speaking, concluded. The topic on which I had just been dwelling had moved my own heart, and I was aided in speaking while the audience was most quiet and attentive. The sun, just setting, afforded a parable, and reminded me of Jesus' words, 'The night cometh when no man can work;' and as I spoke of the uncertain duration of life, and of our ignorance as to the time of Jesus' return, a degree of deep seriousness prevailed that I had never previously seen in China: and when I engaged in prayer, the greatest decorum was observed. I then went into my boat with a Buddhist priest who had been hearing me; and he admitted that Buddhism was a system of deceit, and could give no hope in death.

"*January 12th.*—In the afternoon we addressed the people

on shore, opposite our boats; also in one of the streets, and in tea-shop, books being distributed on each occasion. In the evening we went out as usual to speak in the tea-shops; but determined to go to the opposite end of the town (it was a straggling place, nearly two English miles long), in order to afford those who lived there a better opportunity of meeting with us. As Mr. Burns and I were accustomed to talk together in Chinese, this conclusion was known to those in the boats. After we had proceeded a short distance on our way, we changed our minds, and went instead to the usual tea-shop, thinking that persons might have gone there on purpose to meet us. But this was not the case; and we did not find such serious hearers as we had done on previous occasions. On this account, Mr. Burns proposed leaving earlier than usual, and we did so, telling Dzien and Kway-hwo that they might remain a little longer. On our way back to the boats we gave away a few books; but, singularly enough, we were left to return alone,—no one going with us, as is generally the case. Instead of being a clear night, as it was when we left the boats, we found that it had become intensely dark. On our way we met one of the boatmen, whose manner seemed very strange; and, without giving us any explanation, he blew out our lantern candle. We relighted the lantern, telling him he was not to put it out again; when, to our surprise, he took the candle out and threw it into the canal. He then walked down on a low wall jutting to the water's edge, and looked into the water. Not knowing what could be the matter with him, I ran forward to hold him, fearful lest he was going to drown himself; but to my great relief he came back. In answer to our repeated inquiries, he told us not to speak, for some bad men were seeking to destroy the boats, and they had moved them off to avoid this. He then led us to the place where one of them was lying. Before long, Dzien and Kway-hwo came, and got safely on board; and soon after we were joined by the teacher, Sung, and the boat moved off. The cause of all this disturbance was then explained:—A man, professing to be the constable, had come to the boats in our absence, with a written demand

for ten dollars and a quantity of opium. He stated that there were more than fifty country people (salt-smugglers), awaiting our reply in an adjoining tea-shop; that if we gave them what they wanted, and three hundred cash to pay for their tea, we might remain in peace; but if not they would come at once and destroy our boats. Sung told them that we could not comply with their demand; for not doing any trade, but only preaching and distributing books, we had not an atom of opium; and that our money was nearly expended;—a fact of which he was aware (as far as I was concerned), as I had been saying to them that I should have to return to Shang-hai for supplies early next week. The man, however, told him plainly that he did not believe him; and Sung had no alternative but to seek us, desiring the man to await our reply. Not knowing that we had changed our plan, he sought us in the wrong direction, and, of course, in vain. In the meantime the boatmen succeeded in moving off. They were very much alarmed; and had had such a proof but a few days before of what these men dare do in open daylight, that they had no desire to see what they would do by night. They had moved off, therefore, and separated, one going to one place, and the other to another; so that if one boat should be injured, the other might afford us a refuge. And it was after this movement had taken place, that we so providentially met the boatman, and got on board. As Sung repassed the place where the boats had been lying, he saw between ten and twenty men among the trees, and heard them inquiring where the boats had gone to, but no one knew. Fortunately they sought in vain.

“Moving to the west, the two boats joined, and rowed together for some time. It was already late; and to travel by night in that part of the country was not the way to avoid danger from evil men; so the question arose, what was to be done? This we left for the boatmen to decide: they had moved off of themselves, and we felt that whatever we might personally do, we could not constrain others to remain in a dangerous position. We told them, however, what they did, to do quickly, as the morrow was the Lord’s day, and we did



not wish to trave on it: we also informed them, that wherever we were, we must fulfil our mission, and preach the Gospel; it therefore was a very little matter where we stayed, because, if we passed the night unperceived, we were sure to be found out on the following day. The men consequently said, 'We might as well return to the place whence we started,'—to which we replied, 'Decidedly so;' and they turned back accordingly. But, whether intentionally or accidentally I know not, they got into another stream, and rowed they knew not whither for some time, it being very dark; and at last they moored for the night. We then called all the boatmen together, with our native assistants, and read to them the ninety-first Psalm. It may be imagined how appropriate to our position and need, and how sweetly consoling was this portion of God's Word:—

'He that dwelleth in the secret place of the Most High,  
'Shall abide under the shadow of the Almighty.

'I will say of the LORD, *He* is my refuge, and my  
fortress:

'My God, in Him will I trust.

'Surely He shall deliver thee from the snare of the  
fowler,

'And from the noisome pestilence.

'He shall cover thee with His feathers, and under His  
wings shalt thou trust:

'His truth shall be thy shield and buckler.

'Thou shalt not be afraid for the terror by night,

'Nor for the arrow that flieth by day.

\* \* \* \* \*

'Because he hath set his love upon Me, therefore will  
I deliver him:

'I will set him on high, because he hath known My  
name.

'He shall call upon Me, and I will answer him:

'I will be with him in trouble;—I will deliver him, and  
honour him.

'With long life will I satisfy him,—and shew him My  
salvation.'

“Committing ourselves in prayer to His care and keeping who had covered us with thick darkness, and permitted us to escape from the hands of the violent, we retired for the night; which—through the kind protection of the Watchman of Israel, who neither slumbers nor forgets His people—we passed in peace and quietness; and we were enabled, in some measure, to realize the truth of that precious word, ‘*Thou art my hiding place, and my shield.*’

“*Sunday, January 13th.*—I was awakened this morning at about 4 A.M., by a violent pain in the knee-joint. I had bruised it the day before, and severe inflammation had resulted. To my great surprise, I heard the rain pouring down in torrents, the weather having previously been particularly fine. We found ourselves so near our former stopping-place, that, had nothing happened to prevent, we should not have felt justified in neglecting to go into the town to preach as usual. But the rain was so heavy all day that no one could leave the boats. We enjoyed, therefore, a delightful day of rest, such as I have not had for some time; and the weather, doubtless, prevented much inquiry for us; whereas, had the day been fine, we should most likely have been discovered, even if we had not left our boats. As it was, we were allowed to think in peace, with wonder and gratitude, of the gracious dealings of our God, who had thus led us ‘*apart into a desert place,*’ to ‘*rest awhile.*’

“*January 14th.*—A cloudless morning. One of the native assistants went this morning before day-break to get some clothes which had been put out to wash. He came back with the tidings, that, notwithstanding the drenching rain of yesterday, men had been seeking us in all directions. We, however, had been kept in safety ‘*under the shadow of the Almighty.*’ The boatmen were now so frightened that they would remain no longer, and moved off at dawn. I was confined to my boat by lameness, and had no alternative but to go with them. In the afternoon we reached Ping-wang.”

The incidents narrated above exemplify God’s preserving care in circumstances of external peril.

There are other difficulties to which persons labouring in the interior of China may be exposed, which do not come under this class. Their funds may become exhausted when they are far in the interior; and communication with the free ports may be difficult or impossible. Or they may be robbed of all that they possess, and may find themselves destitute in the midst of strangers. But they cannot be robbed of His presence and aid, whose are the gold and the silver, and the cattle on a thousand hills. And His promise, that if we seek first the kingdom of God and His righteousness, all needful temporal blessings shall be added, will be as reliable under these circumstances as when every external blessing abounds. God's arm is never shortened that it cannot save; and it is still true, that man doth not live by bread alone,—although this may be the ordinary means which God employs to sustain life. The hearts of all men are under His control: *He* can soften the hardest heart, and give help to His servants, by means through which it was least expected. We give one more extract from our journal for 1856. The occasion was a missionary journey attempted from Shang-hai to Ning-po, *via* Hang-chau, in which the writer was alone. After fourteen days spent in travelling, preaching, and distributing books, he reached a large town called Shih-mun-wan.



“*August 4th.*—My books were all distributed. During the journey I had given away upwards of 200 Testaments, 1200 tracts, and 1600 hand-bills. I now, therefore, determined to make all haste to Ning-po, *via* Hai-ning-chau. There was no water beyond Shih-mun-wan, so I paid off my boat, hired coolies to carry my things to Chang-ngan, and ere sun-rise set off. I walked on first, leaving my servant to follow with the coolies, who made frequent stoppages to rest; and when I reached Shih-mun-hian, I waited for them in the first tea-shop outside the North Gate. The coolies came on very slowly; but after a while they arrived, and said they were very tired. I found they were opium-smokers; and though there were two of them, and they had only carried a load for eighteen li (about six miles) which one strong man is in the habit of carrying fifty li, they really seemed weary. When they had taken some rice and tea, and had had an hour's rest (and I doubt not, a smoke of the opium pipe), they seemed refreshed; and I proposed moving on, that we might get to Chang-ngan ere the sun was too powerful. My servant had a friend in Shih-mun-hian, and he desired to spend the day there, and go on next morning; but to this I objected, as I wished to reach Hai-ning-chau that night, where we could get sedan chairs for ourselves; and new coolies would be procurable at Chang-ngan for the latter part of the journey. We therefore set off, entered the city together, and passed about a third of the way through it, when the coolies stopped to rest, and said they should be unable to carry the burden through to Chang-ngan; so it was agreed that they should take it to the South Gate, and be paid in proportion to the distance they had carried it, and that the servant should call other coolies and come along with them. I walked on before, as in the first instance, and the distance being only twelve li, got to Chang-ngan, and waited their arrival, having spoken to coolies for the journey to Hai-ning-chau. After waiting a long time, I began to wonder at their delay; at last it became too late to finish the journey to Hai-ning that day. I felt somewhat annoyed, and had not my feet been blistered and the day very hot, I should

have gone back to meet them and urge them on. I then thought that my servant must have gone to his friend's, and would not come till evening. But evening came, and no appearance of them. I began to feel very uneasy, and inquired everywhere if they had been seen. At last a person said, 'Are you a guest from Shih-mun-wan?' I answered in the affirmative. 'Are you going to Hai-ning?' 'Yes.' 'Then your things have gone on before you; for I was sitting in a tea-shop when a coolie came in, took a cup of tea, and set off for Hai-ning in a great hurry, saying the bed and bamboo box he carried, which were like what you describe yours to be, were from Shih-mun-wan, and he had to carry them to Hai-ning to-night, when he was to be paid at the rate of 10 cash a pound.' From this I concluded my things were before me: but it was impossible to follow them at once, for I was too tired to walk, and, moreover, it was already dark. Under these circumstances, all I could do was to seek a lodging for the night. This I found no easy matter. I raised my heart to God, and asked Him to help me. Then, walking to the further end of the town, where I thought the tidings of there being a foreigner in the place might not have spread, I looked out for a lodging-house. I soon found one, and went in, hoping that I might pass unquestioned, as it was already dark. Asking the bill of fare, I was told that cold rice (which proved to be more than 'rather burnt') and snakes fried in lamp-oil were all that could be had. Not wishing any question to be raised as to my nationality, I was compelled to order some, and tried to make a meal, with but little success. While so engaged I said to the landlord, 'I suppose I can spend the night here;' to which he replied in the affirmative. Bringing out his book, he said, 'In these unsettled times we are required by the authorities to keep a record of our lodgers: may I ask your respected family name?' I replied, 'My unworthy family name is Tai.' 'And your honourable name?' 'My humble name is Yuô-kôh' (James). 'What an extraordinary name! I never heard it before. How do you write it?' I told him; and added, 'It is a common name where I come from.' 'And

may I ask whence you come, and whither you are going?' 'I am journeying from Shang-hai to Ning-po, by way of Hang-chau.' 'What may be your honourable profession?' 'I heal the sick.' 'Oh! you are a physician,' the landlord remarked, and to my intense relief closed the book. His wife, however, took up the conversation. 'You are a physician, are you?' said she; 'I am glad of that, for I have a daughter afflicted with leprosy. If you will cure her, you shall have your supper and bed for nothing.' I was curious enough to inquire here what my supper and bed were to cost, if paid for; and to my amusement, found they were to be about  $1\frac{1}{4}$ d. of our money! Being unable to benefit the girl, I declined to prescribe for her, saying that leprosy was a very intractable disease, and that I had no medicines with me. The mother brought pen and paper, saying, 'You can at least write a prescription, which will do no harm, if it does no good.' This also I declined to do, and requested to be shown my bed. I was conducted to a very miserable room on the ground floor, where, on some boards raised on two stools, I passed the night, without bed or pillow, save my umbrella and shoe, and without any musquito curtains. There were sleeping in the same room ten or eleven other lodgers, so I could not take anything off, for fear of its being stolen: but I found I was by no means too warm as midnight came on.

"*August 5th.*—As may be supposed, I arose but little rested or refreshed, and felt very unwell. I had to wait a long time ere I could get any breakfast, and then there was another delay before I could get the only dollar I had in my pocket changed, from its having one or two chops on it. I got more than 300 cash deducted from its price, which was a serious loss in my present position. I then sought through the town for tidings of my servant and coolies, as I thought it most likely, if the report I had heard last night of their passing was not correct, that they would have arrived later last night, or come in the morning. The town is large, long, and straggling, being nearly two miles from one end to the other, so this took me some time; and as I gained no information, I set off for Hai-



ning-chau, wearied and footsore, in the full heat of the sun. The journey (25 li) took me a long time; but a village half-way, Shih-sing, afforded a resting-place and a cup of tea, of both of which I gladly availed myself. When about to leave it, a shower of rain came on, heavy but short. The delay occasioned by this enabled me to address a few words to the people. The afternoon was far spent before I approached the northern suburb of Hai-ning-chau, where I commenced inquiring, but heard no tidings of my servant or things. I was told that outside the East Gate I should be more likely to hear of them, as it was there the sea-junks called; I therefore proceeded thither, and sought for them outside the Little East Gate, but in vain. Very weary, I sat down in a tea-shop to rest; and while there, a number of persons from one of the Ya-muns (mandarins' offices) came in, and made inquiries as to who I was, where I had come from, &c., &c. On learning the object of my search, one of the men in the tea-shop said, 'A bamboo box and a bed, such as you describe, were carried past here about half an hour ago; the bearer seemed to be going towards either the Great East or the South Gate: you had better go to the hong's there, and inquire.' I asked him to accompany me in the search, and promised to reward him for his trouble; but he would not. Another man offered to go with me, so we set off together, and both inside and outside the two gates made diligent inquiries, but in vain. I then engaged a man to make a thorough search, promising him a liberal reward if he should be successful. In the meantime I had some dinner, and addressed a large concourse of people who had gathered together. When he returned from a fruitless search, I said to him, 'I am quite exhausted; will you help me to find quarters for the night, and then I will pay you for your trouble?' He said, 'Yes,' and we set off in search of lodgings. At the first place or two at which we inquired, they would not receive me; for though, on our first inquiring, they seemed willing to do so, the presence of a man who followed us, and who, I found, was engaged in one of the Ya-muns, seemed to alarm them, and I was refused. We now went to a third

place, and being no longer followed by the Ya-mun people, we were promised quarters: some tea was brought, and I paid the man who had accompanied me for his trouble. Soon after he was gone, some of the people of the Ya-mun came in; they soon went away, but the result of their visit was, that I was told I could not be entertained there. A young man blamed them for their heartless behaviour, and said to me, 'Never mind, come with me, and if we cannot get better lodgings for you, you shall sleep at our house.' I went with him, but we found the people of his house unwilling to receive me. Weary and footsore, so that I could scarcely put one foot before the other, I had again to seek quarters, and at length got promise of them; but some people collecting about the door, they desired me to go to a tea-shop, and wait there till the people had retired, or they would be unable to accommodate me. There was no help for it, so we went, and waited till past midnight; then we left for the promised resting-place, but my conductor *would* not find it; he led me about to another part of the city, and finally, between 1 and 2 A.M., left me to pass the night as well as I could. I was opposite a temple, but it was closed; so I lay down on the stone steps in front of it, and putting my money (which, though only worth about five shillings, was very bulky) under my head for a pillow, should soon have been asleep in spite of the cold, had I not perceived a person coming stealthily towards me. As he approached, I saw he was one of the beggars so common in China, and I had no doubt his intention was to rob me of my money. I did not stir, but watched his movements, and looked to my Father not to leave me in this time of trial. The man came up, looked at me for some time to assure himself I was asleep (it was so dark that he did not see my eyes were fixed upon him), and then began to feel about me gently. I said to him in the quietest tone, but so as to convince him I was not, nor had been, sleeping, 'What do you want?' He made no answer, but went away. I was very thankful to see him go, and when he was out of sight, put as much of my cash as would not go into my pocket into my sleeve, and made my pillow of a stone projection of the wall.

It was not long ere I began to doze, but was aroused by the all but noiseless footsteps of two persons approaching; for my nervous system was rendered so sensitive by exhaustion, that the slightest noise startled me. I again sought protection from Him who alone was my stay, and lay still as before, till one of them came up, and began to feel under my head for the cash. I spoke again—they sat down at my feet. I asked them what they were doing; they replied that they, like me, were going to pass the night there. I then requested them to take the opposite side, as there was plenty of room, and leave this side to me; but they would not move from my feet, so I raised myself up, and set my back against the wall. They said, 'You had better lie down and sleep; if you do not, you will be unable to walk to-morrow. Do not be afraid, we shall not leave you, and will see no one hurts you.' I replied, 'Listen to me: I do not want your protection; I do not need it. I am not a Chinese; I do not worship your senseless, helpless idols, I worship God; He is my Father; I trust in Him. I know well what *you* are, and what your intentions are, and shall keep my eye on you, and shall not sleep.' On this one of them went away, but soon returned with a third companion. I felt very uneasy, but looked to God for help. Several times one of them got up to see if I was asleep. I said, 'Do not be mistaken, I am not sleeping.' Once or twice my head dropped, and this was a signal for one of them to rise; but I at once roused myself, and made some remark. As the night slowly passed on, I felt very sleepy; and to keep myself awake as well as to cheer my mind, I sang several hymns, repeated aloud some portions of Scripture, and engaged in prayer in English—to the great annoyance of my companions, who seemed as if they would have given anything to get me to desist. After that they troubled me no more; and shortly before dawn of day they left me, and I got a little sleep.

"*August 6th.*—I was awakened by the young man who had led me about so the previous evening. He was very rude, and insisted on my getting up and paying him for his trouble last night; and even went so far as to try to accomplish by



force what he wanted. It quite roused me, and in an unguarded moment, with very improper feeling, I seized his arm with such a grasp as he little expected I was capable of, and told him if he dared to lay a finger on me again, or to annoy me, I would drag him to the chief Ya-mun in the city, and see him punished. This quite changed his manner; he let me quietly remain till the guns announced the opening of the gates of the city; then he begged me at least to give him some money to buy opium with. It is needless to say he was refused. I gave him the price of two candles he said he had burnt while with me last night, and no more. I learned he was connected with one of the Ya-muns.

“As soon as I could I got some rice-gruel and tea for breakfast, and then made once more a personal search after my things. Some hours thus spent proving unavailing, I set out on my return; and after a long, weary, and painful walk, reached Chang-ngan about noon. My inquiries here also failed to give me any trace of my missing luggage and man; so I had a meal cooked in a tea-shop, got a thorough wash, and bathed my inflamed feet, and after my dinner rested and slept till 4 P.M. Refreshed and strengthened, I set off for Shi-mun-hian. On the way I was led to reflect on the goodness of God, and recollected that I had not made it a matter of prayer that I should be provided with lodgings last night. I felt condemned that I should have been so anxious for my few things, while the many immortal souls around me had caused so little emotion. I came as a sinner, pleaded the blood of Jesus, felt I was accepted in Him—pardoned, cleansed, sanctified. And, oh! the love of Jesus—how great I felt it to be! I knew something more than I had felt before of what it was to be despised and rejected; to have not where to lay my head; and felt more than ever I had done before, the greatness of that love which induced *Him* to leave His throne, and to suffer thus for me—nay, to lay down His life on the cross. I thought of *Him* as despised and rejected of men, a Man of sorrows, and acquainted with grief—at times without a place to lay *His* head. I thought of Him at Jacob’s well, weary, hungry, and thirsty, yet finding

it His meat and drink to do His Father's will ; and contrasted this with my littleness of love. I looked to Him for pardon for the past, and for grace and strength to do His will in the future, to tread more closely in His footsteps, and be more than ever wholly His. I prayed for myself, for friends in England, and for my brethren in the work. Sweet tears of mingled joy and sorrow flowed freely, the road was almost forgotten, and ere I was aware of it, I was close to Shih-mun-hian. Outside the South Gate I took a cup of tea, asked about my lost articles, and spoke of the love of Jesus. Then I entered the city, and after many vain inquiries left it by the North Gate.

"I felt so much refreshed both in mind and body by the communion I had had on my walk to the city, that I thought myself able to walk over to Shih-mun-wan that evening. I first went into another tea-shop and bought some cakes, &c., and was making a meal of them, when who should come in but one of the coolies who had carried my luggage the first stage. From him I learned that after I left them, they took my things to the South Gate ; that then my servant went out, and said on his return that I was gone on, and that he did not intend to go at once, but would spend the day with his friend, and then rejoin me : so they carried the things to this friend's house, and left them there. I got him to go with me to the house, and there learned that my servant had spent the day and night there, and next morning had called coolies, and set off for Hang-chau. This was all I could learn ; so, unable to do anything but proceed on my way to Shang-hai with all expedition, I left the city again : but it was now too late to go on. I looked to my Father, as able to supply *all* my need, and received another token of His ceaseless care and love, being invited to sleep on a hong-boat, now dry in the bed of the river. The night was again very cold, and the mosquitoes troublesome ; still I got a little rest, and at sunrise was up, and continued my journey.

" *August 7th.*—I felt very ill at first and had a sore throat, but reflected on the wonderful goodness of God in enabling me to bear the heat by day and the cold by night so long ; and as

I got into a free perspiration by walking, felt relieved. I felt now, too, that quite a load was taken off my mind. I had committed myself and my affairs to the Lord, and knew that if it was for my good and His glory, my things would be restored to me; if not, all would be for the best. I hoped that the most trying part of my journey was now drawing to a close, and this helped me, weary and footsore, on the way. When I got to Shih-mun-wan and had breakfasted, I found I had still 810 cash\* in hand; and I knew the hong-boat fare to Kia-hing-fu was 120 cash, and thence to Shang-hai 360, leaving me 330 cash for three or four days' provisions. I went at once to the boat-office; but to my dismay found that from the dry state of the river, goods had not come down, so that no boat would leave to-day, perhaps not to-morrow. I inquired if there were no letter-boats for Kia-hing-fu, and was told they had already left. My only resource, therefore, was to ascertain if any private boats were going in which I could get a passage. My search was in vain; and I could get no boat to go all the way to Shang-hai, or my difficulty would have been at an end. But at a place where the canal takes a turn, I saw before me a letter-boat going in the direction of Kia-hing-fu. This, I thought, must be one of the Kia-hing-fu boats, that had been detained by something; and I set off after it as fast as hope and the necessities of my case could make me. For the time, fatigue and sore feet were forgotten. After a chase of a mile I overtook it. 'Are you going to Kia-hing-fu?' I called out. 'No.' 'Are you going in that direction?' 'No.' 'Will you give me a passage as far as you do go that way?' 'No.' Completely dispirited and exhausted, I sank down on the grass, and fainted away. As consciousness returned, some voices reached my ear, and I found they were talking about me. One said, 'He speaks unmixed Shang-hai dialect;' and from their own speech I knew they were Shang-hai people. Raising my umbrella, I saw they were on a large hong-boat on the other side of the canal, and after a few words they sent their small boat for me, and I went on board the junk. They were very

\* About 20 cash make a penny.



kind, gave me some tea, and, when I was somewhat refreshed and able to partake of it, some food. I then took my shoes and stockings off and eased my feet, the boatmen kindly providing me with hot water to bathe them. When they heard my story, and saw the blisters on my feet, they evidently pitied me, and hailed every boat that passed to see if it were going my way. Not getting one, by-and-bye, after a few hours' sleep, I went ashore with the captain, intending to preach in the temple of Kwan-ti.

“Before leaving the boat, I had told the captain and those on board that I was now unable to help myself. That I had not strength to walk to Kia-hing-fu, and having been disappointed in getting a passage to-day, I should no longer have sufficient means to take me there by letter-boat (an expensive mode of travelling). That I knew not *how* the God whom I served would help me, but that I had no doubt that He would do so; and that my business now was to serve Him where I was. I also told them that the relief which I knew would come, ought to be an evidence to them of the truth of the religion which I and the other missionaries at Shang-hai preached.

“On our way to the town, while the captain and I were engaged in conversation together, we saw a letter-boat coming up. The captain drew my attention to it; but I reminded him that I had no longer the means of paying my passage by it. He hailed it, nevertheless, and found that it was going to a place about nine English miles from Shang-hai, whence one of the boatmen would carry the mails over-land to Shang-hai. He then said, ‘This gentleman is a foreigner from Shang-hai, who has been robbed and has no longer the means of returning. If you will take him with you as far as you go, and then engage a sedan chair to take him the rest of the way, he will pay you in Shang-hai. You see my boat is lying aground yonder for want of water, and cannot get away. Now, I will stand surety, and if this gentleman does not pay you when you get to Shang-hai, I will do so on your return.’ This unsolicited kindness on the part of a Chinaman, a perfect stranger, will appear the more remarkable to any one acquainted with the character

of the Chinese, who are generally most reluctant to part with their money.

“Those on the letter-boat agreeing to the terms, I was taken on board as a passenger. Oh! how thankful I felt for this providential interposition, and to be once more on my way to Shang-hai. These letter-boats are very small inside, being long and narrow; one has to lie down all the time they are going, as a very little thing would upset them. This was no objection to me; on the contrary, I was but too glad to lie down. They are the quickest Chinese boats I have seen. Each one has two men, who work in turns, night and day: they row with their feet and paddle with their hands; or, if the wind is quite fair, row with their feet, with one hand manage a small sail, and steer with the other. After a pleasant and speedy journey, I reached Shang-hai in safety, on the 9th of August, through the help of Him who has said, ‘I will never leave thee, nor forsake thee;’ ‘Lo, I am with you alway, even unto the end of the world.’”

Many other incidents might be given, all tending to show that, in the absence of ordinary means, God can and does help His servants in their difficulties. Let but devoted labourers be found, who will prove faithful to God, and there is no reason to fear that God will not prove faithful to them. He will set before them an open door;\* and will esteem them of more value than the sparrows and the lilies which He feeds and clothes. He will be with them in danger, in difficulty, in perplexity; and while *they* may be perfect weakness, *He* will work in them

\* This is remarkably exemplified in the journeys recently taken in the central provinces of China Proper and in Chinese Tartary by Mr. Wylie, of the British and Foreign Bible Society, and the Rev. Mr. Williamson, of the Scottish National Bible Society; some details of which are given in the Societies' published reports.

mightily. They may cast their bread upon the waters, but His word shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sends it.

We trust that the instances given above of God's direct interposition in times of peril and need, will suffice to prove to our readers that our expectation and our hope that God will provide both the men and the means for carrying His blessed Gospel into each of the unevangelized provinces of China Proper and into Chinese Tartary, are well founded. It is upon past Ebenezers that we would build our Jehovah-Jireh. "They that know Thy name will put their trust in Thee."

It only remains for us to lay before our readers the plans which, after much prayer and conference, seem to us most adapted to bring about the desired results. And first, as to the labourers themselves. As in the beginning of the Gospel there was need of, and work for, a Paul, an Apollos, a Luke, and *also* those who were manifestly "unlearned and ignorant," but of whom men "took knowledge that they had been with Jesus,"—so it is now. While it is true that the Lord can sanctify and use every talent that He has bestowed, He also can and does choose "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are



mighty.” Among those referred to above as having already gone out, some have had special philological talent, others have had deeper acquaintance with God’s Word and more matured Christian experience; but each one, we believe, has been qualified for that sphere of service which the Lord intends him or her to occupy. So we expect it will be. We have shown above that many of the spoken languages of China are easy of acquisition, and that the mass of the people can neither read nor write, so that persons of moderate ability and limited attainments are not precluded from engaging in the work: and we shall most gladly enter into correspondence with any such who may feel called to it. At the same time, there is ample scope for the exercise of the highest talent that can be laid upon the altar of God. Nay more, there is an urgent call for men filled with love to God, whose superior education will enable them to occupy spheres of usefulness into which others could not enter. The proposed field is so extensive, and the need of labourers of every class is so great, that “the eye cannot say unto the hand, ‘I have no need of thee,’ nor again the head to the feet, ‘I have no need of you.’”

Our work is evangelistic and unsectarian: we desire to win souls for Christ, and not to spread any particular views of church government. The Lord has already given us as helpers, persons from most of

the leading denominations of England and Scotland. As to those who feel themselves called to the work, the plan we have been led to adopt, and on which the blessing of God has evidently rested, is as follows:—After correspondence with and about them, personal intercourse has been sought, and every care has been taken to ascertain whether they have been called to, and fitted for, the work. In order to know them more thoroughly, and to afford them an opportunity of attempting the study of the Chinese language, they have been invited to reside for a longer or shorter time under the writer's own roof, or near to his residence. When the writer, his dear friend Mr. Berger, and other Christian friends, have been satisfied of the fitness of one and another for the work in China, the Lord has been asked to open the way, and has answered prayer, as has been mentioned above. By God's help, we purpose to continue working on the same plan, helping out none who are not personally known to us and to Christian friends on whose judgment we can rely. The Lord has already given us not a few of the twenty-four labourers for whom many of His people have united with us in asking Him. Mr. George Stott and Mr. and Mrs. Stevenson have already sailed for China.\* Others are now studying the language; and many have been led to think of devoting themselves to the work.

\* They arrived in China, Feb. 6, 1866.

Several reasons concur to lead us to think that, for the present at least, Ning-po and its neighbourhood afford the best base-line for our operations. The already extensive use of the Romanized colloquial, offers facilities both for learning the language and for working among from eight to twelve millions of the people of Cheh-kiang. The work which the writer and his late colleague were permitted to commence there in 1857 continues to extend, and upwards of a hundred persons have been baptized in connexion with it. From among these, several efficient native assistants have already been raised up, and more may be hoped for. It was there, too, that we were first led to seek for additional labourers, and to take steps in that path in which God is still leading us forward. We propose, therefore, to select one of the large towns or cities easily approachable from Ning-po, as our head-quarters.\* There the newly-arrived missionaries may increase their acquaintance with the language, and acquire a knowledge of the habits and customs of the Chinese; may assume the dress of the people, begin to labour among them, and learn to economize native resources. While so engaged, their talents and capabilities will be developed,—some may prove well fitted to act as

\* This, in the providence of God, has been carried into effect, and Hang-chau has, for the time being, become our head quarters (Nov. 1867).



pioneers, others may show themselves more adapted for carrying on a work already commenced. As the labourers become qualified, and the Lord opens the way, they will gradually be able to occupy stations in the more distant provinces; and thus, we trust, our heart's desire and prayer may be accomplished. Should any of the labourers be compelled, on account of sickness, persecution, or other causes, to leave for a time their spheres of service, the head-quarters above proposed will afford them a refuge and a home,—and we may add that the value of such a home can be best appreciated by those who have personally felt its need.

For the carrying on of the work, on the plan and to the extent proposed above, a yearly expenditure of about £5,600 would be needed. And for outfits\* and passage-money, considerable additional expense may be anticipated. But though the wants may be large, they will not exhaust the resources of our Father, who has said, “Open thy mouth wide, and I will fill it.” Already has a promise been given of £2,000, or a proportionate part of that sum,

\* The item for outfit would be considerably larger, were it not that some Christian tradesmen kindly allow us to purchase articles at the cost price, and others at a considerable reduction, while through the kind aid given by many ladies, we have been at almost no expense for the making up of materials. We have also received important aid in form of kind presents of new materials ready made up, as well as of worn clothing, bed linen, &c., suitable for use on the voyage.

towards the expense of each of the labourers, as the Lord shall raise them up. A valuable printing press and a supply of type suitable for printing the Scriptures and other books, have also been kindly presented to the mission. We have mentioned that the Church of which our brother Mr. Barchet is a member, has felt it to be its privilege to minister to his support. Other Churches may, doubtless, be found able and willing to maintain a single or a married evangelist; and private individuals may be led to take a similar course, supporting either a foreign evangelist or a native helper.\* The support of a native brother will probably vary from about £15 to £20 per annum; a native Bible-woman will require from about £9 to £12 per annum for her maintenance. For the convenience of carrying on the work, an account has been opened with the London and County Bank. For this purpose it was necessary to adopt a definite name, and that of the "CHINA INLAND MISSION" has been finally decided on as being, upon the whole, the most suitable. Our great desire and aim are to plant the standard of the cross in the eleven unevangelized provinces of China Proper, and in Chinese Tartary. In Ning-po we have an excellent base-line from which to ramify;

\* These aspirations have already been realized to some extent; a few Churches and individuals at home having voluntarily offered to provide the whole or partial support of certain missionaries and native helpers.

we do not, therefore, in adopting the title "CHINA INLAND MISSION," propose to abandon the work there (nor, indeed, to refuse to enter any open door); on the contrary, we hope to see it carried on with greater blessing than ever. Persons desiring to help forward this work with their substance, can either pay their contributions direct into the London and County Bank, to the credit of the "China Inland Mission;" or may forward them by Cheque, Post-office Order, or otherwise, to our kind friend, William Thomas Berger, Esq., Saint Hill, East Grinstead, Sussex. Any funds sent for particular persons, or special departments of the work, will be applied according to the wish of the donor; and the Lord's guidance will be sought for the judicious and economical appropriation of all help sent without specification. We would also add, that we shall very thankfully receive and forward any contributions that may be sent for our highly-esteemed friends, Mr. and Mrs. Lord, of Ning-po. They are connected with no Missionary Society; and though we are largely indebted to them for aid in our work, their own work is an entirely independent one. We have, in the course of this paper, referred to Mrs. Lord's Orphan School for Native Girls—an Institution much needed in Ning-po. It is supported by voluntary contributions, and has already been blessed to the conversion of souls.



Some of our friends have desired to have Missionary Boxes. Mr. Berger will gladly supply all who may wish for them, free of charge.

Occasional Papers are printed, giving information concerning the work to those who may be interested in it.\* The accounts will, as heretofore, be audited from time to time, and particulars will be furnished to contributors. The names of contributors will not be published, but on receipt of moneys an acknowledgment will be forwarded (where the name and address of the donor are known), the number and date of which will enable each donor to recognize his own subscription in the published report.

We value above all other help, for ourselves and for our brothers and sisters in the field, the prayers of the Lord's people. Having often been quickened in prayer for beloved but absent Christian friends by the sight of their photographs, and having the testimony of others that this is their experience also, we have taken steps to secure the photographs of those who have gone out recently, and of some who purpose following them. Our sole reason for circulating them is the desire that those whom they represent should be remembered by the Lord's people, especially in the closet. Our prayer that

\* These Papers may be procured of the publishers of this pamphlet, price  $\frac{1}{2}$ d. each; or from W. T. Berger, Saint Hill, East Grinstead.

they may conduce to this end, we are thankful to know, is not unanswered. One dear friend says, "I often turn over my album, and breathe a prayer for each one there;" and a similar testimony has been received from others. May we ask those who possess them, or may procure them, to use them as incentives to prayer?

In conclusion, the writer would earnestly ask the prayers of God's people, that he himself may be kept faithful, and full of faith; looking to God for the supply of all his need—of guidance, of strength, of helpers, of means—and receiving from Him "according to His riches in glory *in* [ἐν] Christ Jesus." And he would ask for prayer, that China's spiritual need and claims may be more fully laid on the hearts of the Lord's people, and that they may remember in connexion therewith the solemn words with which this paper is headed,—“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?”

J. HUDSON TAYLOR.

*London, 1865.*





## APPENDIX A.

WE avail ourselves of the opportunity which the republication of this Pamphlet affords, to enlarge on one of the distinguishing features of our Mission; both because of the importance which our growing experience warrants us in attaching to it, and because we have found that our motives and objects have been somewhat misunderstood. We refer to the adoption of the native costume and mode of life, &c., &c., springing from the recognition of the Scriptural principle of becoming all things to all men in order to gain the more. Our remarks will be mainly taken from a paper, prepared some time ago for the purpose of placing before candidates a definite statement of the principles of the Mission. Having premised the fact that, apart from our own Mission, with very few exceptions, the entire body of Protestant Missionaries wear the European dress, the reasons for our diverging from the usual custom are given as follows:—

“In my own judgment, the adoption of the Chinese costume would be desirable even were we residing in the Free Ports or near to them; but for work carried on at any considerable distance in the interior, of such a nature as that which we contemplate, I am fully satisfied that it is an absolute prerequisite. No foreign Missionary, to the best of my knowledge, ever has, in European costume, carried on such a work; and my strong conviction is, that at present no foreign missionary could do so. He may travel almost anywhere under the protection of his passport; but quietly settling among the people, obtaining free, familiar, and unrestrained communication with them, conciliating their prejudices, attracting their esteem and

confidence, and so living as to be examples to them of what Christian Chinese should be, require the adoption, not merely of their costume, but also of their habits to a very considerable extent. Merely to put on their dress, and yet to act regardless of their thoughts and feelings, is to make a burlesque of the whole matter, and will probably lead the person *so* adopting it to conclude, before long, that it is of very little value to him. But I have never heard of any one who, after having *bonâ fide* attempted to become a Chinese to the Chinese, that he might gain the Chinese, either regretted the step he had taken, or desired to abandon the course.

“We have already as many stations near the Free Ports as seems to be desirable. It is for work in the interior that I seek the co-operation of fresh helpers. Holding strongly the views just mentioned, I should wish all those who desire to help me carefully and prayerfully to consider this question before embarking in the enterprise, and not to join a work to be so conducted unless prepared heartily and conscientiously to carry out its principles.”

[We would here refer the reader to the deeply important paper appended to the preface of this edition—the comparative table of statistics of Roman Catholic and Protestant Missions in China in 1866—which will prove most suggestive to the thoughtful mind. How is it that the 286 Roman Catholic Missionaries, with but few exceptions, not only *can* live, but are actually residing, in the interior, are labouring in *each* of the eighteen provinces (and in the outlying regions), and are spread over the whole extent of these provinces, while the 112 Protestant Missionaries, with still fewer exceptions, are congregated together in the few Free Ports of commerce? How is it that, as they themselves state, the interior of China is not yet open to them? Is it that there are *no* men of talent among them, no men of enterprise, no men of devotion? Or is it not rather that their mode of living and working proves a more insurmountable obstacle than the exclusiveness of the Chinese, of which we hear so much?

It may, possibly, occur to some that in making the above

comparison, we are overlooking the facts that Romish Missionaries were at work in China more than two centuries prior to the establishment of the first Protestant Mission—that during a part of that time they enjoyed Imperial patronage and favour—that they have recently received, and are at the present time receiving, more substantial assistance from the civil powers than Protestant Missionaries—and that they now possess lands and other properties in the interior, the proceeds of which, to a considerable extent, obviate the supposed difficulties of remitting moneys into the more remote provinces. We do not overlook these facts. Whatever may be the present advantages of Romish Missionaries, none can fail to see that we now have far greater facilities than the *first* Romish Missionaries had, when they became Chinese to gain the Chinese, when they made their way into China and won for themselves the favour of the reigning Emperor: and let it not be forgotten, that though for a short time they enjoyed Imperial favour, brief was its duration compared with that of the bitter persecution which followed, during the whole of which they continued to penetrate the very heart of China, and to maintain and extend their work; this, too, when mere discovery entailed banishment, torture, or even death itself. And we would ask, How were those lands first obtained? and, How were those Missionaries supported during that long period of opposition, in which not only their lands were confiscated and their own persons and their faith proscribed, but even their native followers most bitterly persecuted? Surely our *present* facilities are far greater than theirs *were*. If, on the other hand, it be urged that it is by false motives that they have been incited to, and sustained in the prosecution of their arduous labours, in the face of cruel martyrdoms, we would ask, Is, then, the love of Christ constraining us, a motive of less power than the fear of purgatory, or the hope of meriting salvation? The apostles did not find it so.—But to resume.]

“Let us appeal to the Word of God. Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, and left us an example that



we should follow in His steps—‘*As my Father hath sent me even so send I you.*’ Consider Him and His work as set before us by His apostle Paul:—‘We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren. . . . And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on him the nature of angels; but He took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted.’\* Again, we read that, ‘when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.’† ‘Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.’‡ ‘Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a

\* Heb. ii. 9-18.

† Gal. iv. 4, 5.

‡ 2 Cor. viii. 9.

man, He humbled himself, and became obedient unto death, even the death of the cross.\*

“Had our Lord appeared on earth as an angel of light, He would doubtless have inspired far more awe and reverence, and would have collected together even larger multitudes to attend His ministry. But to save man He became man, not merely like man, but *very* man. And furthermore, He was especially sent to the lost sheep of the house of Israel. The immediate objects of His personal ministry being those under the law, He likewise was made, born, under the law; and became, not a mere proselyte, but a real Jew, for it became Him in *all* things to be made like unto His brethren. In language, in costume, in everything un sinful, He made Himself one with those He sought to benefit. Had He been born a noble Roman, rather than a Jew, He would, perhaps, if less loved, have commanded more of a certain kind of respect; and He would assuredly thereby have been spared much indignity to which He was subjected. This, however, was not His aim: He emptied Himself. Surely no follower of the meek and lowly Jesus will be likely to conclude that it is ‘beneath the dignity of a Christian missionary’ to seek identification with this poor people, in the hope that he may see them washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God! Let us rather be followers of Him who ‘knowing that the Father had given all things into His hands, and that He was come from God, and went to God, He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poured water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded. . . . So after He had washed their feet, and had taken His garments, and was set down again, He saith unto them, know ye what I have done to you? ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto

\* Phil. ii. 5-8.

you, the servant is not greater than his Lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.’\*

“ We have a beautiful commentary on the life of the Lord Jesus in that of him who could truthfully say, ‘ To me to live is Christ.’ This greatest of all human missionaries tells us in what spirit he achieved his wonderful successes :—‘ Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some. And this I do for the Gospel’s sake.’†

“ We conceive that no amplification is needed to convince any unprejudiced mind of the soundness of the principle here stated ; but the question may arise as to how far it is applicable to the Chinese. We have to deal with a people whose prejudices in favour of their own customs and habits are the growth of ages and millenniums. Nor are their preferences ill-founded : those who know them most intimately respect them most, and see best the necessity for many of their habits and customs ; this being found in the climate, productions, and physical conformation of the people. There is, perhaps, no country in the world in which religious toleration is carried to so great an extent as in China. The chief objection that prince and people have to Christianity is, that it is a *foreign* religion, and that its tendencies are to approximate believers to foreign nations. I am not peculiar in holding the opinion that the foreign dress and carriage of Missionaries—to a certain extent affected by some of their converts and pupils,—the foreign appearance of the chapels, and, indeed, the foreign air given to everything connected with religion, have very largely hindered

\* John xiii. 3-5, 12-17. † 1 Cor. ix. 19-23.



the rapid dissemination of the truth among the Chinese. But why should such a foreign aspect be given to Christianity? The Word of God does not require it; nor, I conceive, could sound reason justify it. It is not their denationalization, but their Christianization that we seek. We wish to see Christian Chinamen and Chinawomen, true Christians, but withal true Chinese in every sense of the word. We wish to see Churches of Christian Chinese presided over by pastors and officers of their own countrymen, worshipping the true God in the land of their fathers, in the costume of their fathers, in their own tongue wherein they were born, and in edifices of a thoroughly Chinese style of architecture. It is enough that the disciple be as his Master: if we really desire to see the Chinese such as we have described, let us, as far as possible, set before them a correct example. Let us, in everything not sinful, become Chinese, that by all means we may save some. Let us adopt their costume, acquire their language, study to imitate their habits, and approximate to their diet as far as health and constitution will allow. Let us live in their houses, making no unnecessary alterations in external form, and only so far modifying their internal arrangements as attention to health and efficiency for work absolutely require. Our present experience is proving the advantage of this course. We do find that we are influencing the Chinese around us in a way which we could not otherwise have done. We are daily coming in contact with them, not in one point, but in many. And we see the people around us becoming more or less influenced by the spirit, piety, and earnestness of some of those labouring among them. This cannot, of course, be attained without some measure of inconvenience, such as the sacrifice of some articles of diet, &c., &c. But will any one reflect on what *He* gave up who left heaven's throne to be cradled in a manger; who, having filled all things and wielded omnipotence, became a feeble infant and was wrapped in swaddling clothes; who being the Loved One of the Father, never unappreciated, never misunderstood, and receiving the cease-

less adoration of the hierarchies of heaven, became a despised Nazarene, misunderstood by His most faithful followers, suspected by those whom He came to bless, neglected and rejected by those who owed to Him their very being, and whose salvation He was come to seek; and, finally, mocked and spit upon, crucified and slain, with thieves, bandits, and outlaws. Will, I ask, any brother or sister reflect on this, and yet hesitate to make the trifling sacrifices to which we have alluded? We give you credit, dear friends, for being prepared to give up not only these little things, but a thousand times more for Christ's sake. We believe it is your desire, through grace, not to count your lives dear unto you, that you may finish your course with joy and the ministry which you receive from the Lord Jesus.

“But not only are the Chinese strongly prejudiced in favour of their own customs and habits, they have likewise strong prejudices *against* those of foreigners. Is it reasonable to expect them to prefer a costume associated in their minds—most naturally, whether justly or unjustly—with the hateful opium traffic, with the excesses of drunkenness, and with the most unbridled licentiousness? *Facts* prove that they do not prefer it; and there is no greater fallacy than that cool begging of the whole question with which one so frequently meets, namely, that persons living in China in foreign dress are judged of by foreign rather than by Chinese modes of thought, and are assumed to be moral in their character and blameless in deportment, while doing that which, to a Chinese mind, is a public outrage of all decency. A comparatively brief residence *among the Chinese* (not merely *in China*), will convince the attentive observer that the prevalent opinion of the masses at the present time is, that the rite of marriage is unknown among the nations of Europe and America, who are believed to be appropriately styled by the epithet ‘barbarian.’ Nor is it easy to conceive whence the Chinese could obtain more correct notions. Certainly not from the smuggling traffic in opium, so long carried on along the entire coast of China. Certainly not from the gangs of intoxicated seamen who frequent our open ports.



Nor, alas! from the lives of too many of our countrymen whose education and position, and, in many instances, previous religious training, might have led us to hope for better things.\* Certainly not from the floods of impure French and German prints and photographs which are sold in foreign stores at the Free Ports, and are found adorning the walls of opium dens, and lying on the shelves of native 'foreign goods stores' throughout the whole country,—in many places the only representation of foreign life and customs ever seen by the people. Identification with *them* is not likely to heighten the esteem felt for the first Christian Missionary who may visit such localities. It is no small boon to be as far as possible, dissociated, in the minds of the Chinese, from their ideas of foreign manners and customs. Let a thoughtful observer visit a place in the foreign dress, and notice how carefully the younger and more respectable females avoid him, and how quickly the doors and gates are closed and barred on his near approach. Let him then visit some place in native dress, and see how differently the people will receive him. Instead of closed and barred doors and hastily-retreating figures, one member of a family will bring out a stool for the foreign visitor to sit upon, another will bring a refreshing cup of hot tea and some fruit or cakes, while the whole family, with many of the neighbours, old and young, male and female, will assemble about the doors to listen to what he has to say. Such, at least, has been my own experience, over, and over, and over again.

“Then there are, likewise, several minor advantages connected with the adoption of the native dress, which deserve at least a passing notice. By its use the foreigner, though recognized as such, escapes the mobbing and crowding to which his own costume would, in many places, subject him.

\* It need scarcely be remarked, that while many may live quiet, moral lives, and never be heard of beyond their own immediate circle, the conduct of such as we have referred to above ensures for itself a wide-spread notoriety.



In preaching, while his dress attracts less notice, his words attract more. He can purchase articles of dress, and also get them washed and repaired without difficulty and at a trifling expense, in any part of the country. He will find his expenses lessened on every hand; and his health and comfort will be greatly increased, especially during the severe cold of the winter and the intense heat of the summer. On the question of health and comfort, my opinions have been formed after not a few years of careful observation. I have myself lived, laboured, and travelled both in the English and in the Chinese dress, and have had the medical supervision of others under both conditions, and I can most unhesitatingly affirm the great superiority of the Chinese dress in its adaptation to the climate of the country in both these respects.

“Having now given in detail my reasons for maintaining the general principle of conforming oneself as far as possible to the social condition of the people for whose welfare we labour, and having pointed out the applicability of this principle to the case of the Chinese in particular, together with some of the collateral advantages resulting therefrom, it will be seen that it is not without reason that I desire to see this principle thoroughly carried into effect. Should any of you conclude to join in our work, I trust you will do so with a full understanding of its nature, and the determination, by God’s help, to act in consistency with it. Let there be no reservation: give yourself up wholly and fully to Him whose you are, and whom you wish to serve in this work, and then there can be no disappointment. But, once let the question arise, ‘Are we *called* to give up this, or that, or the other?’ or admit the thought, ‘I did not expect this or that privation or inconvenience,’ and your service will cease to be that free and happy one which is most conducive to efficiency and success. ‘God loveth a cheerful giver.’”

## APPENDIX B.

[THOSE readers who have not seen the 'Occasional Papers' of the Mission, or who now, for the first time, have had their attention drawn to the awful spiritual destitution and darkness of the Chinese empire, may be glad to learn what progress the Lord has enabled us to make, in the great work of evangelization, since the foregoing pages first appeared.\*

For the information of such, we would thankfully state, that ample funds and suitable fellow-helpers having been provided, Mr. and Mrs. Taylor and family, accompanied by fourteen male and female Missionaries, sailed for China on board the *Lammermuir*, May 26, 1866. During the voyage, they experienced much of the Divine presence, and were made the means of blessing to many of the ship's company; some of whom, however, afterwards, we regret to say, fell into grievous sin on reaching Shang-hai. Encountering terrible typhoons in the China Sea, they were graciously preserved from a watery grave, and reached Shang-hai in safety, September 30. Preparations for the journey inland being concluded, the change to Chinese costume effected, and suitable boats hired, the party left Shang-hai, October 27. After trying ineffectually to rent houses in one or two important cities on their way, with a view to locate some of their number, Mr. Taylor and his companions arrived in the neighbour-

\* For fuller information see a little publication by the Rev. J. Hudson Taylor, entitled "A brief Account of the Progress of the China Inland Mission, from May 26, 1866, to May 26, 1868." London: Nisbet & Co., Berners Street; Partridge & Co., 9 Paternoster Row.

hood of Hang-chau, November 21. In this large city, the capital of the province of Cheh-kiang, a loving Father's hand appeared to open a door of entrance for them. The Rev. C. J. K., at that time a perfect stranger, had most kindly left on offer to Mr. Taylor, the use of his house, during his temporary absence. Most gratefully was this offer accepted. Within seven days, however, after leaving their boats, a commodious house of thirty rooms, having two wings, with a separate staircase to each, was secured and entered into; and here, for a season at least, they have pitched their tent. God has much owned and blessed their efforts in this place—in the opening of schools—in conversions\*—in raising up a native pastor and officers to care for the converts—in carrying on an Industrial Class for women—in house visitation by the female Missionaries—in the setting up of a Printing Establishment, and the issue of portions of the Scriptures and other works in the colloquial of two or three districts, &c. From this place, as a centre of operations, labourers have gone forth to the following stations:—Siao-shan, T'ai-chau, Nan-kin, Su-chau, Chin-kiang, and Yang-chau; whilst two other stations, Hu-chau and Kin-hwa, have been attempted hitherto without success. The stations, Ning-po, Nying-kông-gyiao, Fung-hwa and Shao-hing, with the out-stations, K'ong-p'u, Dön-dông, 'O-z, and Ning-hai are under the care of Missionaries who went out prior to the return of Mr. Taylor; so also is the recently-opened station of Wun-chau, which is in the hands of Mr. Stott, who previously was labouring at K'ong-p'u.

\* With deep feelings of gratitude to God, we would here state that the native members connected with the Mission at Hang-chau already number fifty-one, with twenty candidates for membership; at Ning-po, forty-two members and six candidates; at Nying-kông-gyiao, twenty-five members; at Fung-hwa, eighteen members and five candidates; at Siao-shan, three members and one candidate; and at Shao-hing, three members and two inquirers, who are in a hopeful state. At Wun-chau, a school has been opened, and thirty-four boys, including boarders and day-scholars, are receiving a Christian training under the superintendence of Mr. George Stott—(*July 1868.*)

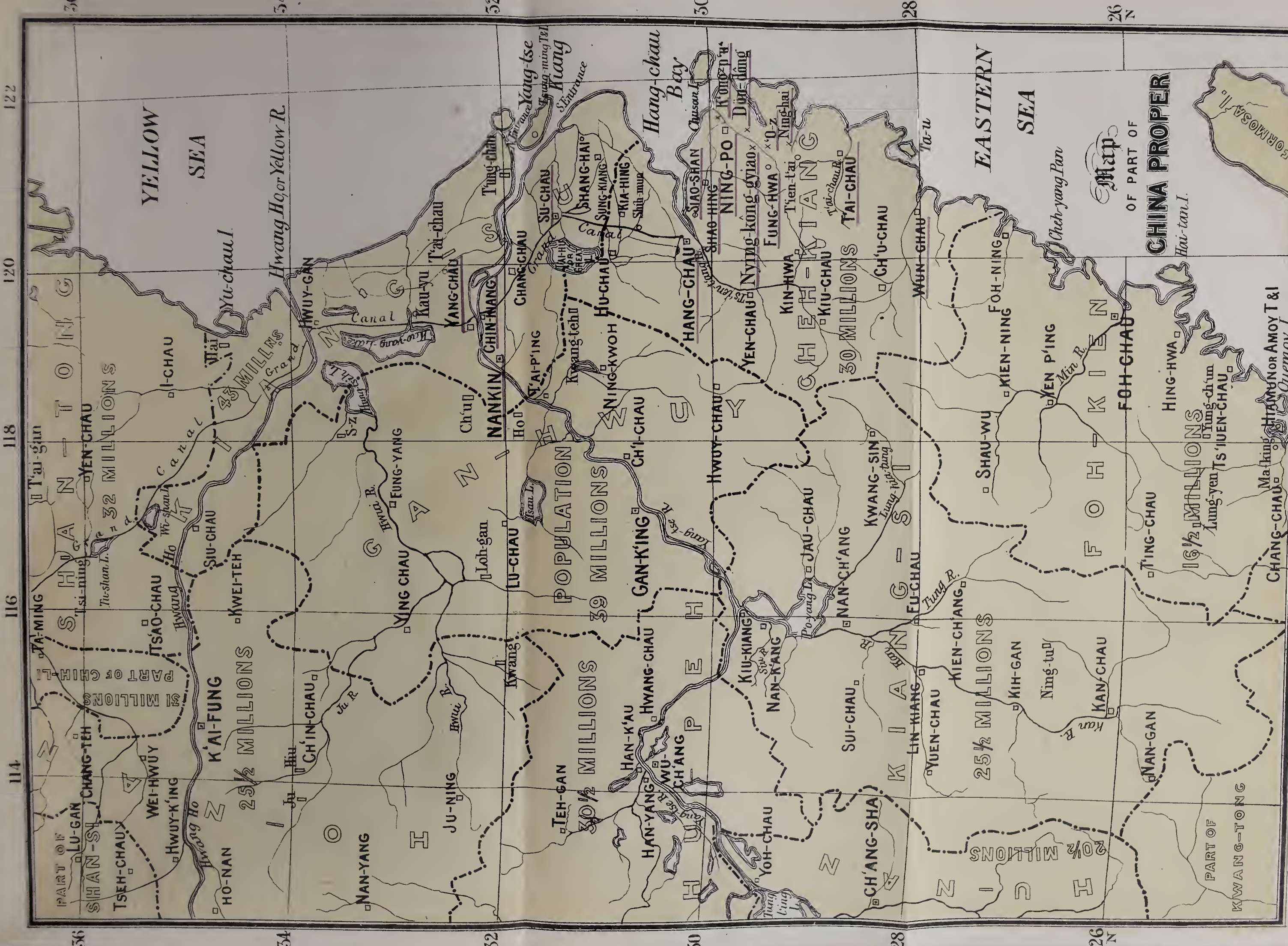


The following Table will give a *coup d'œil* of the labourers, and of the stations of the Mission; whilst the Map will show their relative geographical positions. By this means a more comprehensive idea of the work and locale of the Missionaries and their Assistants is obtained, than a mere description alone could afford; and it is hoped special interest and special prayer may thereby be called forth in their behalf, from friends and well-wishers at home.—W. T. B.]

**TABLE of the Stations of the CHINA INLAND MISSION, with the Names of the Labourers, Foreign and Native.**  
(This Table has been corrected to June 1868.—W. T. B.)

When Opened.	Stations.	Description.	Resident or Presiding Missionaries.	Native Assistants or Teachers.
June 1857	NING-PO	Prefectural City ..	Rev. J. & Mrs. Meadows	Chü Sing-jün. { Tsiu Kyüò-kwe. Tsiang Ping-nen. Li Sin-sang.
Aug. 1865	K'ong-p'ü NYING-KÔNG-GYIAO Dön-dông	Out Station of Ning-po .. Town .. Out Station of Nyíng-kông-gyiao	" " Mr. Barchet .. " ..	" { Væn Kyi-seng. Væn S-meo (Bible Woman). Wông Kyüò-yiao. Ling Chü-meo. Yi Zông-foh. Dong Ah-lín (Female Assistant).
Feb. 1866	FUNG-HWA 'O-z Ning-hai	Hien City .. Out Station of Fung-hwa .. do.	Rev. G. & Mrs. Crombie " " " " { Mr. and Mrs. Stevenson Miss Barnes	Wông Læ-djün, Pastor. Yü Sin-sang (School.) Liu Kin-ch'en. Li T'in-foh. King Sin-sang. Li Yüeh-kwe. Li Hyiao-foh. Du Nyün-sông. Cü-meo. { Fông Neng-kwe. Liu Sin-sang. Li Cü-kwe.
Sep. 1866	SHAO-HING	Prefectural City ..	Mr. and Mrs. McCarthy " Judd .. Miss Bowyer .. Miss Faulding .. Mr. Williamson .. Mr. and Mrs. Nicol .. { Mr. Jackson .. Mr. and Mrs. Cardwell .. Mr. Duncan .. Mr. Reid .. Mr. Stott .. Mr. and Mrs. Cordon .. Miss J. McLean Miss M. McLean Mr. and Mrs. Rudland Rev. J. H. & Mrs. Taylor Miss Desgraz Miss Blatchley	Zi Læn-feng (Press.) T'ong T'in-hyi.
Nov. 1866	HANG-CHAU	Capital of the Province of Cheh-kiang, present head quarters of the China Inland Mission, comprising two houses in the street called Sing-k'æ-long.		
Jan. 1867	SIAO-SHAN	Hien City ..		
July 1867	T'AI-CHAU	Prefectural City ..		
Sep. 1867	NAN-KIN	Capital of the Province of Kiang-su Former Capital of the Empire		
Jan. 1868	WUN-CHAU	Prefectural City ..		
Mar. 1868	SU-CHAU	do. ..		
May 1868	CHIN-KIANG	do. ..		
June 1868	YANG-CHAU	do. ..		





114 116 118 120 122  
The Stations of THE CHINA INLAND MISSION are underlined.  
120 122  
114 116 East of Greenwich 118  
The Stations of THE CHINA INLAND MISSION are underlined.  
120 122

Shanghai, Korea, Peking, etc.





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\* \* \* These papers contain interesting extracts from the letters of the missionaries, and give particulars of the progress of the Mission from time to time.

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The undersigned having the management of the Home Department of the above Mission, will be happy to afford all information in relation thereto; from whom also may be obtained:—

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Saint Hill, East Grinstead, Sussex.













